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THE MIRACLE OF ST. MICHAEL THE ARCHANGEL IN CHONAE

18th century

THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

CONTENTS

Greetings to the Patriarchal Parishes in Canada	2
PATRIARCHAL LIFE	
Services Conducted by Patriarch Pimen	3
His Holiness the Patriarch's Visit to Odessa	4
Pope and Patriarch Nicholas VI Visits the USSR by Archpriest Viktor Petlyuchenko	4
At the Patriarchal Podyorye-Church in Alexandria, ARE by Archpriest Ioann Orlov	6
News from Theological Schools	
The 11th Graduation from the MTA Precentorial Courses by M. Khalyuto and A. Khilko	8
"We Were Given a Cordial Welcome Everywhere" by Hieromonk Evseyev Dagalas and others	8
Bishop Serafim of Alma-Ata and Kazakhstan (in memoriam) by Archpriest Valeriy Zakharov	11
Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra (in memoriam)	13
In the Dioceses	17
Archpriest Pavel Statov (in memoriam) by Archpriest Petr Buburuz	25
MONKS	
The Ever-Wakeful Intercessress for the World by Archbishop Nikodim	29
Exhortation for the Newly Professed Monks by Archimandrite Ieronim	31
On the Feast of the Nativity of the Blessed Virgin by Archpriest A. Gorsky	33
CLERICAL MOVEMENT	
Meetings of the Clergy and Laity of Moscow and the Moscow Diocese, June 9 and 15, 1982	36
His Holiness Patriarch Pimen's Speech at the Meeting on June 9, 1982	36
His Holiness Patriarch Pimen's Address to the Participants in the Meeting on June 15, 1982	39
Documents of the Meetings	40
Report of Metropolitan Filaret of Minsk and Byelorussia at the Meeting in Zagorsk on July 6, 1982	41
In Support of the World Conference Decisions	49
The CPC Statement on the Withdrawal of Israeli Military Forces from Lebanon	52
Serving the Cause of Peace—the Duty of All Religious People by I. Prokofieva	53
ORTHODOX SISTER CHURCHES	
The Orthodox Church in Sweden by Archpriest Christopher Klasson	59
ECUMENICISM	
Message of His Holiness Patriarch Pimen to the Participants in the WCC CCPD Consultation	61
Communiqué of the WCC CCPD Consultation	62
The CEC Presidium and Advisory Committee Meeting in Greece	64
Seminars of the CEC Member-Churches in the USSR at the Pukhtitsa Convent	
His Holiness Patriarch Pimen Greeting the Participants in the Seminar	66
Communiqué and Information of the Seminar	67
European Ecumenical Youth Conference	69
Consultative Meeting in Budapest	70
Speech by Metropolitan Aleksiy of Tallinn and Estonia on June 24, 1982	71
Assembly of the Ecumenical Forum of Christian Women in Europe	72
Joint Communiqué of Representatives of Churches in the USSR and the USA	73
THEOLOGY	
The Aesthetic Views of Father Pavel Florensky by V. Ivanov	75
RELIGIOUS PRACTICE	
The Liturgy of the Presanctified Gifts. The Ektene of the Faithful by Archpriest Vladimir Rigin	79

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Greetings to the Patriarchal Parishes in Canada

To Bishop IRINEI of Serpukhov

Edmonton, Canada

On the occasion of the 85th Orthodoxy Day in Canada and the regular 17th Congress of the Clergy and Laity of the Patriarchal Parishes in Canada I wholeheartedly greet Your Grace, the zealous clergy and pious laity with this spiritual joy. May the Lord strengthen you and may each of you continue to grow successfully in the great Christian virtues: faith, charity and hope. I invoke God's blessing upon you and all the faithful children of the Holy Mother Church.

With devoted love in Christ to all of you,

+PIMEN, Patriarch of Moscow
and All Russia

June 11, 1982

CHRONICLE

Bishop Dr. Werner Krusche, Chairman of the Conference of the Leaders of the Evangelical Churches in the Federation of Evangelical Churches in the GDR, together with his wife and son was on a holiday in the Soviet Union from August 3 to 23, 1982, at the invitation of the Russian Orthodox Church. On August 4, Bishop Krusche was received by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations. On August 21, Bishop Werner Krusche was received by His Holiness Patriarch Pimen of Moscow and All Russia. On the same day, Metropolitan Filaret gave a luncheon in honour of Bishop Werner Krusche at his residence in Serebryany Bor. The guests visited some

churches in Moscow, the Holy Trinity-St. Serafim Lavra and the Moscow Theological Academy. They attended divine service at the Patriarchal Cathedral of the Epiphany.

* * *

Reception at the Embassy of Gabon. August 17, 1982, the Ambassador Extraordinary and Plenipotentiary of the Republic of Gabon in the USSR, H. E. Jean Batiste Mbachi gave a reception on the occasion of the national holiday of Independence Day. Present at the reception were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, and Archipriest Gennady Goncharov, Representative of the Russian Orthodox Church at the CPC.

CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

JUNE

June 20 (7), the 2nd Sunday after Pentecost, of All the Saints Who Shone in the Land of Russia, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Archbishop Pitirim of Volokolamsk in the Patriarchal Cathedral of the Epiphany. The Liturgy was attended by Catholicos-Patriarch Mar Dinkha IV of the Syrian Church of the East.

JULY

July 4 (June 21), the fourth Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral together with Metropolitan Chrysanthos of Cyprus (Church of Cyprus) and Bishop Vladimir of Krasnodar and Kuban. On the eve, His Holiness the Patriarch officiated at All-Night Vigil together with Archbishop Vladimir of Krasnodar and Kuban in the same cathedral.

July 12 (June 29), the Feast of the Kasperovskaya Icon of the Mother of God and of Sts. Peter and Paul the Apostles, Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Metropolitan Sergiy of Odessa and Abkhazia and Archbishop Agafangel of Novitsa and Bratslav in the Dormition Cathedral Church in Odessa.

July 18 (5), the Feast of the Invention of the Relics of St. Sergiy of Radonezh. On the eve, at 3 p. m. His Holiness Patriarch Pimen officiated at All-Vespers with the reading of the Thikhos to St. Sergiy in the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra. His concelebrants were Metropolitans—Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine; Aleksiy of Tallinn and Estonia;

Antony of Leningrad and Novgorod; Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Yevgenaliy of Krutitsy and Kolomna as well as Archbishop Platon of Sverdlovsk and Kurgan.

His Holiness Patriarch Pimen celebrated Divine Liturgy and conducted festal moleben on the feast day itself, as well as officiated on the eve at All-Night Vigil, together with Archbishop Simon of Ryazan and Kasimov. During the Liturgy Patriarch Pimen raised Hegumen Kliment, teacher at the Moscow Theological Seminary, to the rank of archimandrite.

On July 21 (8), the Feast of the Kazan Icon of the Mother of God, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Metropolitan Aleksiy of Kalinin and Kashin, Archbishop Pitirim of Volokolamsk, Archbishop Iov of Zaraisk and Bishop Varnava of Cheboksary and ChuvaShia in the Patriarchal Cathedral.

July 23 (10), the Feast of the Deposition of the Holy Robe of Our Lord Jesus Christ, the 72nd birthday of Patriarch Pimen. Patriarch Pimen celebrated Divine Liturgy and officiated at All-Night Vigil, on the eve, together with Metropolitan Aleksiy of Tallinn and Estonia and Archbishop Iov of Zaraisk in the Moscow Church of the Deposition of Our Lord's Robe. Archbishop Platon of Sverdlovsk and Kurgan attended the Liturgy.

On July 25 (12) and August 8 (July 26), the 7th and 9th Sundays after Pentecost, Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Archbishop Iov of Zaraisk in the Patriarchal Cathedral.

His Holiness the Patriarch's Visit to Odessa

From July 8 to 14, 1982, His Holiness Patriarch Pimen visited Odessa for the Feast of the Kasperovskaya Icon of the Mother of God.

At the Moscow Sheremetievo Airport His Holiness was seen off, and later welcomed upon his return, by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the DECR, and staff members of the Moscow Patriarchate departments.

At the Odessa Airport, His Holiness the Patriarch was welcomed, and later seen off, by Metropolitan Sergiy of Odessa and Kherson and the representatives of the Odessa clergy and laity.

His Holiness the Patriarch visited the Cathedral Church of the Dormition and kissed the deeply revered Kasperovskaya Icon of the Mother of God.

Icon of the Mother of God.

In accordance with the custom, His Holiness was given a solemn welcome on his arrival at the patriarchal residence in the Odessa Monastery of Dormition.

On July 12, the Feast of the Kasperovskaya Icon of the Mother of God and the Feast of the Chief Apostles Sts. Peter and Paul, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Dormition Cathedral. On the eve, he officiated at All-Night Vigil in the same cathedral, assisted by Metropolitan Sergiy of Odessa and Kherson, Archbishop Agafangel of Vinnitsa and Bratslav, and clerics.

During the Liturgy His Holiness Patriarch conferred on the dean, Archpriest Simeon Bozhok, a second ornate cross.

Metropolitan Sergiy addressed His Holiness with a brief greeting. His Holiness the Patriarch thanked Metropolitan Sergiy and congratulated the shippers on the Feast of the Kasperovskaya Icon of the Mother of God.

POPE AND PATRIARCH NICHOLAS VI VISITS THE USSR

On April 28, 1982, His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa arrived in Moscow for the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". That same day His Beatitude left for a visit to Odessa.

On May 2, Sunday, His Beatitude Pope and Patriarch Nicholas, Metropolitan Sergiy of Odessa and Kherson and those accompanying His Beatitude attended Divine Liturgy in the Dormition Cathedral of the Odessa Monastery. After the Dismissal, Metropolitan Sergiy cordially greeted Pope and Patriarch Nicholas.

In his response His Beatitude Pope and Patriarch Nicholas said: "I have come here at the invitation of His Holiness Patriarch Pimen to take part in the conference of religious workers... Despite my poor health, I have been able to come through the mercy of

Great God, and I am offering thanksgiving prayers to our Risen Lord Jesus Christ for His great mercy."

On May 8, after medical treatment and rest in Odessa, His Beatitude Pope and Patriarch Nicholas, accompanied by Metropolitan Sergiy and clerics, left for Moscow.

At Vnukovo Airport, the Primate of the Alexandrian Church was welcomed by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Petros of Aksai (Alexandrian Patriarchate); Archbishop Iov of Zaraisk, Deputy Head of the Department of the External Church Relations, and other officials.

His Beatitude the Pope and Patriarch was elected one of the honorary presidents of the conference—the most distinguished participants in the international forum of religious workers.

On May 9, Sunday, Victory Day, at 10 a. m. His Beatitude Pope and

ch Nicholas VI, His Holiness Patriarch Pimen of Moscow and All Russia and His Beatitude Patriarch Justin of Romania concelebrated Divine Liturgy in the Patriarchal Cathedral of Epiphany, assisted by hierarchs of Alexandrian, Romanian and Russian Orthodox Churches. After the Liturgy, His Holiness Patriarch Pimen, Beatitude Pope and Patriarch Nicholas, His Beatitude Patriarch Justin and the well-known American evangelist the Rev. Billy Graham (USA), delivered addresses of greeting.

At 5 p. m. His Beatitude Pope and Patriarch Nicholas together with the heads of other delegations took part in the re-laying ceremony at the Tomb of the Unknown Soldier.

From May 10 to 14, the delegation of the Alexandrian Patriarchate including His Beatitude Pope and Patriarch Nicholas, Metropolitan Petros of Akhali, Bishop Joachim of Babylon, and Archimandrite Grigorios attended the World Conference.

On the opening day of the conference, His Holiness Pope and Patriarch Nicholas delivered an address of greeting. He cordially thanked His Holiness Patriarch Pimen for his initiative in organizing the World Conference and asked V. A. Kuroedov, the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, to convey his gratitude to the Soviet Government for the opportunity of holding the conference. He wished the conference great success and called upon the religious workers to join hands and work together for peace and a happy future.

That same day, His Beatitude Pope and Patriarch Nicholas marked the 11th anniversary of his patriarchal enthronization. At the dinner, Metropolitan Sergiy cordially congratulated His Beatitude upon the auspicious date.

From May 17 to 27, His Beatitude Pope and Patriarch Nicholas was in the Moscow Botkin Hospital for a medical check-up.

On May 22, the Feast of the Translation of the Relics of St. Nicholas, Bishop Joachim of Babylon concelebrated Divine Liturgy with Metropolitan Yuvenaliy of Krutitsy and Kolomna in the Dormition Church of the Novodevichy Convent. After the Liturgy, the

hierarchs exchanged greetings. Metropolitan Yuvenaliy gave a dinner in honour of the guest in his chambers.

On May 23, Sunday, Bishop Joachim of Babylon celebrated Divine Liturgy in the Church of the Archangel Gabriel at the Antiochene Metochion in Moscow, assisted by Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow, and Archpriest D. Netsvetaev. The Liturgy was attended by Metropolitan Spyridon of Zahlah (Antiochene Patriarchate), Bishop Anatoliy of Ufa, and Bishop Valentin of Zvenigorod. Present also were Mr. Salami, the chargé d'affaires of Lebanon in the USSR; H. E. Matakis, the Ambassador of Greece to the USSR, and officials of the Embassy of Greece.

On May 26, His Beatitude Pope and Patriarch Nicholas paid a visit to His Holiness Patriarch Pimen. Taking part in the conversations were: Bishop Joachim of Babylon and Archimandrite Grigorios—on behalf of the Alexandrian Orthodox Church; Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Iov of Zaraisk and Protopresbyter Matfei Stadnyuk—on behalf of the Russian Orthodox Church.

His Beatitude Pope and Patriarch Nicholas cordially thanked His Holiness Patriarch Pimen and asked him to convey his gratitude to the Soviet Government for the opportunity of having medical treatment.

On May 27, His Beatitude returned to Odessa.

On May 30, Sunday, His Beatitude Pope and Patriarch Nicholas and Metropolitan Sergiy attended Divine Liturgy in the Dormition Cathedral of the monastery and, on the eve, All-Night Vigil, which were conducted by Bishop Joachim of Babylon. At the Liturgy, Bishop Joachim ordained one of the OTS students deacon, and another—presbyter.

On June 3, the Russian Orthodox Church celebrated the 11th anniversary of His Holiness Patriarch Pimen's enthronization.

His Beatitude Pope and Patriarch Nicholas sent a telegram to His Holiness Patriarch Pimen, expressing his cordial and brotherly congratulations.

That same day, at the Odessa Theo-

logical Seminary there was the 36th graduation ceremony.

His Beatitude Pope and Patriarch Nicholas, accompanied by the representatives of the Alexandrian Orthodox Church who travelled with him, was invited to attend the Graduation Day celebrations at the OTS (see *JMP* No. 8). At the ceremony His Beatitude addressed the OTS graduates with a speech.

On June 6, Holy Trinity Day, Pope and Patriarch Nicholas attended Divine Liturgy in the Dormition Cathedral celebrated by Metropolitan Sergiy.

After the Dismissal, His Beatitude Pope and Patriarch Nicholas and Metropolitan Sergiy exchanged greetings.

That same day, Bishop Joachim of Babylon celebrated Divine Liturgy in the Holy Trinity Church of the Alexandrian Metochion in Odessa. During the Liturgy he, at the request of Metropo-

litan Sergiy, ordained an OTS student deacon.

On June 16, Pope and Patriarch Nicholas completed his course of medical treatment in our country.

On June 17, Thursday, Metropolitan Sergiy gave a farewell reception in honour of His Beatitude Pope and Patriarch Nicholas in his chambers.

At the reception, Metropolitan Sergiy and His Beatitude Pope and Patriarch Nicholas exchanged speeches of greeting.

On June 18, 1982, His Beatitude Pope and Patriarch Nicholas of Alexandria left Odessa. His Beatitude sent telegram to His Holiness Patriarch Pimen, expressing his deep gratitude for attention and care accorded him.

His Holiness Patriarch Pimen sent a telegram to Pope and Patriarch Nicholas in response.

Archpriest VIKTOR PETLYUCHENKO

At the Church-Podvorye of St. Aleksandr Nevsky in Alexandria, ARE

1982 will see the 60th anniversary of the Patriarchal Church-Podvorye of St. Aleksandr Nevsky in Alexandria, ARE.

On January 7, the Russian community in Alexandria celebrated the Nativity of Christ. The parishioners adorned their church with fir-trees which were specially brought from Moscow.

All-Night Vigil was conducted on the eve. On the feast day itself divine service was attended by His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa. The Divine Liturgy was celebrated by Bishop Theoklitos of Heliopolis, Patriarchal Epitropos in Alexandria, assisted by the dean, Archpriest Ioann Orlov, and Archimandrite Georgios Azar. The Russian choir and the choir of the Greek Church of St. Nicholas under the direction of Father Spyridon Eustathius sang prayerfully during the Liturgy. Then Archpriest Ioann Orlov read out the Christmas Message of His Holiness Patriarch Pimen. His Beatitude Pope and Patriarch Nicholas of Alexandria read the Creed and the Lord's Prayer.

The festal service was attended by representatives of the clergy of the Alexandrian Patriarchate—Archimandrite Elias Suphan, and Father Paul Photio; also present were Archimandrite Grigorios, Vicar of the Armenian Archbishop in Alexandria; Father Palli, secretary to the head of the Catholic diocese in Alexandria, and Archimandrite Sukaria, representative of the Greek Catholic community. Also present were M. Klimis, the vice-president of the Greek community, and A. Cukkor, a representative of the Syrian-Lebanese community.

After the Liturgy the dean, Archpriest Ioann Orlov, congratulated His Beatitude Pope and Patriarch Nicholas on the Feast of the Nativity of Christ on behalf of His Holiness Patriarch Pimen. In his response His Beatitude thanked Father Ioann for the greeting from the Russian Orthodox Sister Church, which has traditional strong links of friendship and love with the Alexandrian Church. His Beatitude congratulated Archpriest Ioann Orlov on the Feast of the Nativity of Christ.



Beatitude Pope and Patriarch Nicholas VI of Alexandria reading a prayer during raising chpriest Ioann Orlov to the rank of the Great oikonomos of the Alexandrian Church at Divine liturgy in the Patriarchal Cathedral in Cairo on December 19, 1981

d asked him to convey congratulations to His Holiness Patriarch Pimen. After a festal reception was given. On January 11, on the occasion of Christmas, Archpriest Ioann Orlov gave a dinner in honour of His Beatitude Pope and Patriarch Nicholas VI. The hierarchs of the Alexandrian Church were present—Metropolitan Barnabas and Bishops Theoklitos and Chrysostomos, as well as the local clerics. When the guests arrived, a short moleben was conducted and "Many Years" was sung, after which His Beatitude the Patriarch aspersed all those present. Inspite of his ill health and a pressure of work, His Beatitude Pope and Patriarch Nicholas VI invariably pays attention to the Russian church-podvo-

rye. He visits it, attends divine services or blesses the hierarchs to celebrate Divine Liturgy on feast days there.

In 1981 His Holiness Patriarch Pimen awarded O. P. Pecheneva, the churchwarden, the Order of St. Sergiy of Radonezh, 3rd Class. P. M. Glagoleva, A. N. Zhilkina, E. S. Borisova and N. V. Poltavskaya were awarded patriarchal certificates of merit. All the recipients expressed their gratitude to the Mother Russian Church and to His Holiness Patriarch Pimen.

On Eastertide the community will celebrate its 60th anniversary.

* * *

On December 19, 1981, the Feast of St. Nicholas, the name-day of His Beatitude Pope and Patriarch Nicholas VI, Archpriest Ioann Orlov took part in the festivities in the Patriarchal Cathedral in Cairo. During Divine Liturgy His Beatitude Patriarch Nicholas raised him to the rank of great oikonomos and bestowed a second ornamented cross upon him.

On January 14, 1982, the Feast of Circumcision of Our Lord and the Feast of St. Basil the Great, Archpriest Ioann Orlov attended Divine Liturgy and a new-year moleben at the Church of the Annunciation of the Blessed Virgin and greeted, on the occasion of the feast, the General Epitropos Metropolitan Barnabas and other hierarchs and clerics.*

On January 22, Archpriest Ioann Orlov took part in the regular annual ecumenical prayer, held by the Council of Churches of Alexandria. The prayer was conducted in the Greek Church of the Annunciation (Evangelizmos). The service was attended by representatives of Christian faiths and communities in the city.

Archpriest IOANN ORLOV
Alexandria, ARE

* The Alexandrian Church celebrates the Feast of St. Basil the Great with special love and reverence. On the eve and on the feast day itself the *vasilopita*, a solemn office of cutting the bread blessed in honour and memory of St. Basil, is conducted in churches, communities, schools and clubs (Gr. *vasilopita*—the bread of Basil).

The 11th Graduating Class Leaves the MTA Precentorial Courses

On May 30, 1982, there was a public graduation examination at the Precentorial Courses in the assembly hall of the Moscow Theological Academy and Seminary.

The 1982 graduates of the Precentorial Courses included the MTA students Deacon Nikolai Sakidon, Parfeniy Markevich and Sergei Khmyrov. Mikhail Khalyuto and Aleksei Khilko graduated with honours and were presented with "golden" tuning forks.

By tradition, the examination was

in the form of a concert of two parts.

In 1982, for the first time during the 11 years of existence of the Precentorial Courses their choir under the baton of the graduates sang difficult hymns full of profound significance from the "All-Night Vigil" by S. Rakhmaninov. The performance received a high appraisal of the examination board and was acclaimed by the audience.

MIKHAIL KHALYUTO, ALEKSEI KHLIKOV
MTA 2nd year students

"We Were Given a Cordial Welcome Everywhere We Went"

IN THE UKRAINE...

During their holidays foreign students studying in the Leningrad theological schools make pilgrimages to various cities and towns of the Soviet Union. This has already become a tradition.

On January 3-16, 1982, a group of foreign students from the Leningrad Theological Academy made a pilgrimage to the Ukraine. The group was led by Hieromonk Sergiy, superintendent dean of the Academy church.

In Lvov, the first city we stopped in during our journey across the ancient land of the Ukraine, we were received by Metropolitan Nikolai of Lvov and Ternopol. The Vladyka told us of the life in his diocese that comprises over a thousand parishes, and asked about our studies at the Leningrad Theological Academy.

The next day, we made a tour of the city's historical landmarks and venerated at the shrines. We were impressed by the beauty of the Lvov churches and by the great number of believers.

We spent the Feast of the Nativity of Christ in the Koretz Holy Trinity Convent located in Volyn. We were greatly impressed with the monastery rule preserved from the earliest times and its divine services. The Christmas service commenced at 3 a. m. and went on till 10 o'clock in the morning. Everything was festively beautiful—the

service conducted by the clergy, and the singing of the nuns. Great numbers of people who gathered that day in the convent prayed with their very hearts.

The convent is famous for the miraculous Icon of the Mother of God "Warrantress of the Sinful". We were pleased to witness how, under the protection of the Mother of God, with the fatherly care and blessing of Archbishop Damian of Volyn and Rovno, well as with Mother Superior Natalia's guidance, the nuns of the convent who had come from all over the country seek to attain through monastic asceticism the perfection commanded by God.

On January 11-12, we were warmly received in Zhitomir by Bishop Ioachim of Zhitomir and Ovruch, a Liturgical graduate himself, who told us of his religious life in his diocese.

Our pilgrimage ended in Kiev. On the eve of the Feast of the Circumcision of the Lord, we took part in the divine service conducted by Archbishop Makariy of Uman, Vicar of the Kiev diocese. After Divine Liturgy we addressed each other, wishing the very best on the occasion of Christmas and the beginning of a new year God's goodness on Earth.

Hieromonk Evseyiv Dagalas, member of the Brotherhood of the Holy Sepulchre, and Vladyka Makariy exchanged impressions on the stay in the USSR of His Beatitude Patriarch Diodoros.

salem. Archbishop Makariy remembered the joyous meetings and impressions during the pilgrimage delegation of the Russian Orthodox Church to the holy places of Palestine. These friendly church ties are briefly described by the psalmist: *old, how good and how pleasant it is for brethren to dwell together in one place!* (Ps. 133. 1).

During our stay in Kiev, we attended divine services, visited ancient church monasteries, and two convents—the Convent of the Protecting Veil of the Mother of God and the Convent of St. Simeon and of the Ascension of the Holy Spirit. On our last day in the Ukraine we came to the Vladimirskaya Hill. There stands a monument to Prince St. Vladimir Equal to the Apostles, erected in the waters of the Dnieper, in the waters of which ancient Russ was baptised.

The pilgrimage to the hospitable Ukrainian land made us realize the depth of the fact that the Russian Orthodox Church is installed on the firm foundation of Christian faith. Traditions of ancient Orthodoxy are carefully preserved in the Ukraine to this day. We sincerely thank all those who offered us the opportunity to get acquainted with the spiritual experience of the Holy Russian Orthodox Church and to venerate at her shrines.

Hieromonk EVSEVIY DAGALAS,
CARLOS JUAN ROSAZ (Chile)

...IN SIBERIA...

Our group of Ethiopian students-pilgrims—Father Medemir Biru, Deacons Mihail Selassie Jgzaau, Gebre Iohannis, Mire Mariam, Ketsele Mengistu—went on a tour to Siberia accompanied by Hieromonk Feodosiy, LTA and LTS teacher.

On January 2, 1982, we set out by plane from Leningrad to Novosibirsk, "the capital of Siberia". We were met at the airport by Archpriest Dimitriy Salko, the secretary of the Novosibirsk Diocesan administration, dean of the Ascension Cathedral Church, and Protopriest Aleksandr Remerov.

During the whole of our stay in the city, we were surrounded, thanks to the efforts of Bishop Gedeon on Novosibirsk and Barnaul, with brotherly care in the spirit

of Christian love of one's neighbour. We attended divine services in the Ascension Cathedral Church, and it was there that we celebrated Christmas.

Our group visited the Novosibirsk Historical Museum, the State Library of Science and Technology, the Novosibirsk Opera and Ballet Theatre, the Geophysics and Geology Research Institute, and the Akademgorodok—"the scientists' town"—of the Siberian Branch of the Academy of Sciences of the USSR. We were given a cordial welcome everywhere—smiling faces and a truly hospitable attitude towards us always led to friendly conversation.

On January 8, we set out for Barnaul, centre of the Altai Region. Vladyka Gedeon arrived there too and officiated at All-Night Vigil in the Cathedral Church of the Protecting Veil of the Mother of God on January 9. He was assisted by superintendent deans from Novosibirsk, Barnaul, Tomsk, Biisk, Novokuznetsk, as well as the clergy of the church. We also took part in the service.

The next day, Vladyka Gedeon solemnly celebrated Divine Liturgy. In his sermon, Archpriest Gedeon reminded all those present of the ancient parable that says that one of the Magi who had visited the new-born Divine Infant was Ethiopian. With the Vladyka's blessing, we sang the Christmas troparion in our native ecclesiastical language of Geez. And even though the words of the canticle were unintelligible to the faithful, we saw spiritual comprehension and approval on their faces.

We shall never forget hospitality accorded us by the residents of Barnaul. We visited the local Museum of History, the Siberian Horticulture Institute, as well as the city theatre.

On January 13, we left for Irkutsk, where we visited two churches. We also saw the "pearl" of Siberia—Lake Baikal.

Our trip proved fruitful in the sense that it gave us substantial knowledge of the religious and cultural life in Siberia. We thank all the clergy of the Russian Orthodox Church, and the hospitable Russian people for their warm welcome and kindness.

Deacon KETSELE MENGISTU (Ethiopia)

...AND ON THE STAVROPOL TERRITORY

On January 3-20, 1981, four foreign students of the Leningrad theological schools—Hieromonk Evlogiy Katakis of the Brotherhood of the Holy Sepulchre (Jerusalem Patriarchate), Deacon Atalel, Deacon Kirkos (Ethiopia), and Marcos Babiychuk (Argentina)—visited the Stavropol Diocese, accompanied by Hieromonk Aleksiy.

When we arrived in the Mineralnye Vody District, we were received by Bishop Antoniy of Stavropol and Baku in his Pyatigorsk residence. The bishop blessed our pilgrimage in his diocese.

We visited the towns of Pyatigorsk, Kislovodsk, Essentuki, and Zheleznovodsk—all of them famous for their mineral water possessing healing power. We were greatly impressed by the numerous sanatoriums and other health resorts, whose modern facilities make it possible to provide accommodations for tens of thousands of people from various countries. Pyatigorsk abounds in places connected with the name of Mikhail Lermontov. We visited the museum of the great poet, the spot where he was killed in a duel, the mount Mashuk, and other places connected with his life and work.

We also visited Orthodox churches in these towns, which, due to the efforts of the flock and the clergy, are constantly being improved so as to leave an impression of freshness, purity, and a fervent love of the faithful for the Holy Church.

On Christmas Eve, we prayed in the Church of the Dormition of the Mother of God in the village of Goryatchevodskiy near Pyatigorsk. The service was led by Hieromonk Evlogiy Katakis. On the feast day, January 7, we took part in Divine Liturgy in the Church of St. Lazarus in Pyatigorsk. Divine Liturgy was celebrated by Archpriest Anatoliy Lobkov, dean of the church, together with the members of our delegation—Hieromonks Evlogiy and Aleksiy. On the same day Archpriest Anatoliy Lobkov gave a festal repast in honour of our delegation, which was attended by V. R. Anoshko, Secretary of the Pyatigorsk Executive Committee.

On the second day of Christmas, we celebrated Divine Liturgy in the Church of the Protecting Veil of the Mother of

God in Zheleznovodsk together with Archpriest Georgiy Novakovskiy, deacon of the church. And whatever church we entered, we could not only share the joy of common prayer and Eucharist with the flock and clergy, but also address with gratitude all those who were so infinitely kind as to receive us with such hospitality and truly Christian love.

We spent the next two days in Stavropol, where we attended All-Night Vigil in the Dormition Church on January 9, and on January 10, Sunday, to part in Divine Liturgy in the St. Andrew Cathedral Church. During the Liturgy His Grace Antoniy ordained Monk Melenty Kilinsky hierodeacon to serve in the St. Elijah Church in Ordzhonikidze. After the Liturgy Vladyka Antoniy gave us a warm reception in the diocesan administration building.

We spent the week before the Holy Epiphany in the mountains near Mount Elbrus. We shall never forget the breathtaking beauty of these parts, which one cannot help remembering the words of St. David the Prophet: *Lord, how manifold are Thy works! wisdom hast Thou made them all...*

We celebrated the Feast of the Baptism of Our Lord in the town of Nalchik. On Epiphany Eve, and on feast day itself, we prayed in the Church of St. Simeon Stylites. The vine service was led by Archpriest Ivan Ostapchuk, the dean of the church superintendent dean of the churches of Kabardino-Balkaria. We ended the feast day with a visit to the Nalchik suburb where we saw the fascinatingly beautiful Chegemskie Falls and the Golubie Lakes.

Back in Leningrad we felt a surge of new strength thanks to the wonderful North Caucasian climate and atmosphere of Christian love and hospitality created for us by the faith of this land. It has become a custom for Vladyka Antoniy said in his sermon for children to gather for the holy days of Christmas in the house of their rents. We were very far away from our homelands and loved ones, whom we had left in the Holy Land, Argentina and Ethiopia, and yet we felt ourselves at home thanks to the fullness of Christmas joy that we could experience being surrounded by care and attention.

We would like to express our sincere gratitude to the Supreme Church Authority of the Russian Orthodox Church giving us the opportunity to make instructive and extremely interesting to get acquainted with the rich

religious and cultural life of this land, as well as to share in the joy of common prayer with the faithful of the Stavropol Diocese in the radiant days of Christmas and the Epiphany.

Hieromonk EVLOGIY KATAKIS

Bishop Serafim of Alma-Ata and Kazakhstan

is Grace Bishop Serafim of Alma-Ata and Kazakhstan passed away on April 14, 1982.

Bishop Serafim (secular name Andrei Dimitriovich Gachkovsky) was born April 12, 1925, in the village of Ivaio, Kalinovka District, Vinnitsa Region. Andrei's mother, a devout Christian, brought up her son in the Faith of Christ and taught him to love prayer in the church of God. Later she told how when he was a small boy Andrei fell seriously ill and cried for several days on end. Nothing could relieve his sufferings. His mother then turned zealously to St. Serafim and her son was healed. The Vladyka felt the vocation of St. Serafim during all his

In 1941, Andrei finished seven years in the primary school. In 1947, he entered the Pochaev Lavra, where he professed with the name of Serafim. Bishop Nektariy of Kishinev and Davia († March 9, 1969) ordained him hierodeacon.

In 1953, Hierodeacon Serafim entered Leningrad Theological Seminary, after graduation he continued his studies in the theological academy. In 1958 in Leningrad, Bishop Sergiy Lubtsov, († June 16, 1982) of St. Petersburg and Russia ordained him hieromonk. During his studies in the academy Hieromonk Serafim fulfilled the obedience of being superintendent dean of the academy church.

In 1961, Hieromonk Serafim graduated from the academy and was appointed to serve in the Donetsk Diocese. He was the Rector of the Church of St. Serafim in the town of Dzerzhinsk. In 1964 he was appointed Rector of the Church of the Protecting Veil in Krasnorsk. That same year His Holiness



Patriarch Aleksiy of Moscow and All Russia raised Hieromonk Serafim to the rank of hegumen, in recognition of his zealous service.

In 1968, the Council of the Moscow Theological Academy conferred on Father Serafim the Candidate of Theology degree for his work "The Art of Dionysius and His Sons" (Department of Church Archaeology).

That same year Hegumen Serafim was appointed tutor and oikonomos of the Odessa Theological Seminary and member of the Spiritual Council of the Dormition Monastery. On March 11, 1969, by the decision of the Education Committee of the Holy Synod, endorsed by His Holiness Patriarch Aleksiy, Hegumen Serafim was appointed teacher at the Odessa Theological Seminary, fulfilling at the same time his obediences as tutor and oikonomos.

On August 19, 1972, the Feast of the Transfiguration of Our Lord, His Holiness Patriarch Pimen raised Hegumen Serafim to the rank of archimandrite in the Odessa Cathedral Church of the Dormition.

For his service for the good of the Holy Church Father Serafim was awarded in 1969 by His Holiness Patriarch Aleksey the Order of St. Vladimir, 3rd Class, and in 1975, by His Holiness Patriarch Pimen, the Order of St. Vladimir, 2nd Class.

By the ukase of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod of November 11, 1975, Archimandrite Serafim was designated Bishop of Alma-Ata and Kazakhstan.

On December 13, the Feast of the Apostle St. Andrew the First-Called, Archimandrite Serafim was consecrated bishop in the Odessa Cathedral Church of the Dormition by Metropolitan Aleksey of Tallinn and Estonia, Metropolitan Sergiy of Kherson and Odessa, Bishop Feodosiy of Poltava and Kremenchug and Bishop Agafangel of Vinnitsa and Bratslav.

Vladyka Serafim took good care of organizing diocesan affairs. During the short period of his administration six prayerhouses were built and consecrated in different cities of the republic.

Vladyka Serafim wanted the parishes of the diocese to be guided by priests well-trained for their pastoral service: with his blessing every cleric without a theological education had to study at the correspondence department of the seminary.

Bishop Serafim was fond of the church and divine services, which he personally conducted on all feasts and Sundays. On Wednesdays the archpastor used to read the Akathistos to St. Nicholas in the cathedral church. On Saturdays he read the Akathistos to the Pochaev Icon of the Mother of God. The Vladyka constantly preached.

He enjoyed the love and respect of his flock.

Bishop Serafim devotedly loved his

Motherland and exhorted his spirit children in the spirit of lofty patriotic and boundless devotion to it.

He was often elected to the Kazakhstan Peace Committee and the Republican Commission for the Assistance the Soviet Peace Fund. For his patriotic activities the Vladyka was awarded Honorary Medal of the Soviet Pe. Fund.

Bishop Serafim conducted his service on April 11, the Feast of Entrance of Our Lord to Jerusalem.

Bishop Serafim died on April 14, 11:45 p. m. He was vested in the hierachal vestments after which the panikhida took place. The Alma-Ata clergy as well as clerics who specially arrived for the funeral read the Gospels by his coffin all the time.

All who knew Bishop Serafim received the news of his demise with deep sorrow. A telegram of condolences was sent by His Holiness Patriarch Pimen of Moscow and All Russia. Telegrams were received also from the members of the Holy Synod—Metropolitan Aleksey of Tallinn and Estonia and Metropolitan Filaret of Minsk and Byelorussia, as well as from other ruling hierarchs and numerous clerics and laymen.

On April 17, Holy Saturday, after the Divine Liturgy in the Alma-Ata Cathedral Church of St. Nicholas, the funeral service was conducted, with the blessing of His Holiness Patriarch Pimen, Archbishop Varfolomei of Tashkent and Central Asia. Vladyka Varfolomei delivered a funeral oration. The Prayer of Absolution was read by Archpriest Pavel Milovanov, dean of the cathedral church and the confessor of the diocese.

To the tolling of bells and the singing of the hymn "Helper and Protectress of the coffin with Bishop Serafim's body was carried in procession round the cathedral. Bishop Serafim was buried in the city cemetery next to the graves of the deceased hierarchs of the Alma-Ata Diocese—Metropolitan Nikolai Mollevsky († 1955) and Metropolitan Ivan Chernov († 1975). "Eternal Memory" was sung.

Archpriest VALERIY ZAKHAROV

Archimandrite Ieronim,

Father Superior of the Trinity-St. Sergiy Lavra

Archimandrite Ieronim (secular name Semyon Ivanovich Zinoviev), Father Superior of the Trinity-St. Sergiy Lavra, died away on March 30, 1982.

He was born on September 10, 1934, in the village of Bakhmachevo, Ryazan region, into a pious Christian family. His mother, Anna, received spiritual education from startsy—men of an irreproachable Christian way of life and truly wise, whose experience has always been received with reverence by believers. As a boy Semyon served as a helper in the Church of the Holy Trinity in his native village.

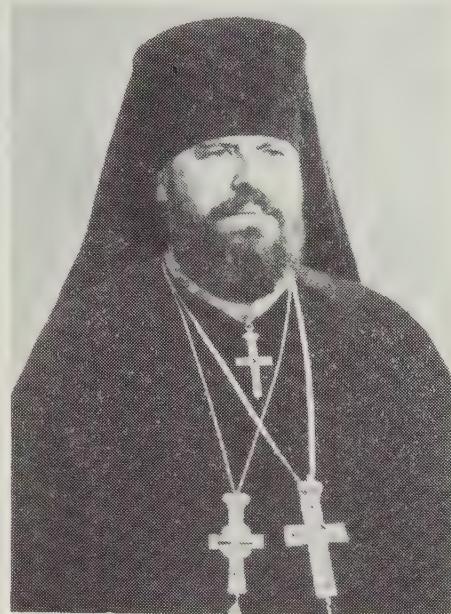
In 1950 Semyon Zinoviev finished a secondary school and worked at a factory in Ryazan. He served as hypodeacon under Archbishop Nikolai (Chufarovskiy; 1967) of Ryazan and Kasimov. This pastor and patriot, an ardent follower of the ages-old customs and traditions of the Russian Church, had fabulously influenced the young hypodeacon.

From 1953 Semyon Zinoviev served in the Soviet Army. In 1961, he finished Moscow Theological Seminary, and in 1965 graduated from the Moscow Theological Academy. For his thesis "The Spiritual Activity of St. Serafim of Sarov, the Miracle Worker" he was awarded a degree of Candidate of Theology. He was enrolled in the post-graduate course at the MTA.

On October 15, 1964, the MTA student, Semyon Zinoviev, took monastic vows in the Trinity-St. Sergiy Lavra under the name of Ieronim in honour of the blessed Jerome of Stridon. On November 21 of that year, in the Refectory Church of St. Sergiy of the Lavra he was ordained hierodeacon by Bishop Shchegolev († 1979).

In November 21, 1965, in the Lenin Cathedral of St. Nicholas and the Patriarchal Chapel he was ordained hieromonk by Metropolitan Nikodim (Rotov; 1978) of Leningrad and Ladoga.

That same year, with the blessing of His Holiness Patriarch Aleksiy and the



Holy Synod, Hieromonk Ieronim was sent to serve in the Russian Orthodox Mission in Jerusalem.

In 1969, Father Ieronim accompanied Bishop Yuvenaliy of Tula and Belev on the pilgrimage to Holy Mount Athos (Greece).

On March 17, 1970, with the blessing of His Holiness the Patriarch Metropolitan Nikodim raised Hieromonk Ieronim to the rank of archimandrite in the Holy Trinity Cathedral of the Lavra of St. Aleksandr Nevsky in connection with his appointment Head of the Russian Orthodox Mission in Jerusalem.

In 1972, Archimandrite Ieronim completed his obedience in the Holy Land. On October 11, by the Ukase of His Holiness Patriarch Pimen, he was appointed Father Superior of the Trinity-St. Sergiy Lavra (see *JMP*, 1972, No. 12, p. 26).

The Trinity-St. Sergiy Lavra, the most ancient cloister of the Russian Orthodox Church, is headed by His Holiness the Patriarch of Moscow and All Russia, who is its Holy Archimandrite. The daily administration of the Lavra is per-

formed by the vicar of the Patriarch—an archimandrite.

It is a great honour to be the vicar of the Patriarch in the Lavra, and great is the responsibility to speak and act with his blessing and on his behalf.

The Rule of the Trinity-St. Sergiy Lavra has this to say about some of the duties of its father superior:

"The father superior is responsible for the maintenance by all means of a strict discipline and exemplary order in the Lavra; care of the spiritual improvement of all the brethren of the Lavra; constant observance of the splendour and orderliness of divine services conducted in the Lavra churches; economic management, the maintenance in good conditions of the churches and other buildings, as well as for prosperity of the cloister. As a person who is responsible for the Lavra, the father superior shall receive visitors: worshippers, foreign and local guests, staff members of church and state institutions... being guided in this by his own consideration."

The years of administration of Archimandrite Ieronim have been very fruitful for the Lavra. The order that could be seen in everything testified to the fact that the daily life of the cloister was directed by a solicitous and wise pastor. Under Father Ieronim all Lavra churches underwent restoration.

By his labours two new side-chapels were built in the Church of All the Saints Who Shone Forth in the Land of Russia, which is under the Dormition Cathedral: one dedicated to St. Inokentiy, the Metropolitan of Moscow, and the other—to All the Saints of Radonezh (on the consecration of the Chapel of All the Saints of Radonezh see *JMP*, 1981, No. 10, pp. 23, 24).

Archimandrite Ieronim cared zealously about increasing the number of the Lavra brethren. At the present time there are over one hundred monks in the cloister. More than half of the monks in the Monastery of St. Sergiy were professed by its father superior, Archimandrite Ieronim.

On March 18, 1982, Thursday of the 3rd week in Lent, two weeks before his death, Archimandrite Ieronim professed for the last time three young novices. Addressing them, the father superior

spoke of the true path of monastic life.

Monastic asceticism is not only personal salvation and personal perfection, but also an active service for the cause of moral revival of society and establishment of the Kingdom of God on earth.

New monks come to the Lavra. Among them there are young students of Moscow theological schools, as well as men of great experience in life. They fulfil their monastic obediences under the prayerful patronage of the Great Hegumen of the Land of Russia, St. Sergiy.

From 1973 to 1978, being the father superior of the Lavra, Archimandrite Ieronim also taught the New Testament in the Moscow Theological Seminary.

Archimandrite Ieronim was fond of church services. He had special reverence for the Mother of God and on the Theotokion feasts tried to officiate himself. Father Ieronim attached great importance to preaching in the church. He believed that the truths of faith should be expounded in a simple and understandable way. His sermons, many said, were deeply moving.

The father superior, Archimandrite Ieronim, fulfilled his obedience with love, serving with an open heart St. Sergiy and the Russian Church.

As a prominent church figure Archimandrite Ieronim was honoured with many awards.

In 1972, His Beatitude Patriarch Ignatios I of Jerusalem and All Palestine decorated Archimandrite Ieronim with the Order of the Holy Sepulchre of Our Lord, 2nd Class.

On May 18, 1972, during the pilgrimage to the Holy Land, His Holiness Patriarch Pimen granted to Archimandrite Ieronim the right to wear a silver-ornamented cross.

Father Ieronim also had other patriarchal awards: the Order of St. Vladimir, 2nd Class; the Order of St. Sergiy of Radonezh, 2nd Class; the Medal of St. Sergiy of Radonezh, 1st Class.

During his visit to the Trinity-St. Sergiy Lavra in 1981 His Beatitude Patriarch Diodoros I of Jerusalem decorated Archimandrite Ieronim with the Order of the Holy Sepulchre of Our Lord, 1st Class, and in the same year His Beatitude Patriarch Ignatios



1, 1982. The Refectory Church of St. Sergiy of the Trinity-St. Sergiy Lavra. His Holiness Arch Pimen leading the funeral service for the father superior of the Lavra, Archimandrite Ieronim

ch—with the Order of Sts. Peter and Paul the Chief Apostles.

Archimandrite Ieronim felt the approach of his death. Two years before his demise he often spoke about passing into eternity and made many bequests.

On March 28, 1982, the 4th Sunday in Lent, Archimandrite Ieronim celebrated the Liturgy with the brethren and the evening officiated at Passion. The same evening, soon after the Paschal service, he suffered an acute cerebral embolism. On March 30, the Feast of the Holy Lexius the Man of God, at 2 a. m. the Lavra's bell began to toll, announcing the death of the father superior.

His Holiness sent the following telegram to Archbishop Vladimir of Dmitrov, the Rector of the Moscow Theological Schools:

“In eternal memory to the departed Father Superior of the Lavra, Archimandrite Ieronim. Convey my condolences to the Spiritual Council, the brethren and the clerics. I charge Your Grace to conduct the funeral service with the brethren. According to his last will the

deceased should be buried in the Lavra grounds.”

Telegrams of condolence were also received from His Beatitude Patriarch Diodoros I of Jerusalem and His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia.

V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, sent a telegram to His Holiness Patriarch Pimen in which he expressed his profound condolences in connection with the untimely demise of Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra.

A large number of telegrams was received in the Lavra from the hierarchs, clerics and laymen as well as from many officials both in this country and abroad.

On March 30, the coffin with the body of Archimandrite Ieronim was placed in the Refectory Church of St. Sergiy, and for the next three days multitudes of people streamed there to pay their last respect to the deceased.

The panikhidas by the coffin were read by the Rector of the Moscow Theological Schools, Archbishop Vladimir of Dmitrov, with students of the theological schools; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Metropolitan Yuvenaliy of Krytitsy and Kolomna; Archbishop Melkisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archbishop Serapion of Vladimir and Suzdal; Bishop Varnava of Cheboksary and Chuvashia and Bishop Serafim of Penza and Saransk; as well as the Lavra brethren and parish clergy.

On April 1, Thursday in the 5th week in Lent, Archbishop Vladimir celebrated the Liturgy of the Presanctified Gifts in the Refectory Church.

That same day, His Holiness Patriarch Pimen conducted the funeral service for Archimandrite Ieronim in accordance with the monastic rule, Archbishop Pitirim of Volokolamsk, Archbishop Melkisedek, Archbishop Serapion, Archbishop Vladimir of Dmitrov, Bishop Varnava, the Lavra brethren and other clerics.

Before the funeral service Archbishop Vladimir delivered an oration.

After the funeral service the coffin with the body of the late father superior was carried in a procession around the Refectory Church.

Archimandrite Ieronim was buried in



April 1, 1982. The Trinity-St. Sergiy Lavra. The burial of Archimandrite Ieronim, father superior of the Lavra

assisted by

the Lavra, near the Church of the Descent of the Holy Spirit upon the Apostles.

We trust that Father Ieronim receive mercy from the Lord, Whom he served faithfully, guarding the soul entrusted to him, being himself a loyal and devoted son of our Holy Mother the Russian Orthodox Church.

May eternal memory be granted him by our Merciful Lord and Savior.

The Spiritual Council and brethren of the Trinity-St. Sergiy Lavra

IN THE DIOCESES

Chernovtsy On June 7, 1981, the 7th Sunday after Easter, the 1st of the Holy Fathers of the 1st Ecumenical Council, Bishop Varlaam of Chernovtsy and Bukovina consecrated a newly-built altar and celebrated Divine Liturgy in the Church of Nicholas in the village of Kostycharivtsi Novoselitsa District. The Vladyka welcomed by the rector, Archpriest Iosif Myndresku, members of the executive council and the parishioners. The local choir sang. After a procession around the church, the Vladyka anointed the believers with holy oil.

On July 24, the Feast of the Princess Olga, Equal to the Apostles, Bishop Varlaam celebrated Divine Liturgy in the Cathedral Church of St. Nicholas and ordained Vladimir Georgitsu, a graduate of the Odessa Theological Seminary, deacon.

On July 26, the 6th Sunday after Pentecost, the Feast of the Holy Fathers of the Six Ecumenical Councils, Bishop Varlaam celebrated Divine Liturgy in

the cathedral church and ordained Deacon Vladimir Georgitsu presbyter.

On August 16, the 9th Sunday after Pentecost, Bishop Varlaam celebrated Divine Liturgy in the Church of St. Michael the Archangel in the village of Vashkovtsi, Sokiryany District. Numerous parishioners headed by the rector, Father Georgiy Moroz, and members of the executive body, joyfully welcomed their archpastor with bread and salt. Vladyka Varlaam inspected the church, which was renovated through the labours and donations of the parishioners. He praised their zealous labours. After a moleben and a festal procession, the archpastor blessed all those present. "Many Years" was sung. The Vladyka anointed the believers with holy oil.

That same day the Vladyka visited the Church of the Nativity of the Blessed Virgin in the village of Kulishovka, Sokiryany District. The Vladyka inspected the church, paying special attention to the good order in the sanctuary, and instructed the rector.



Bishop Varlaam of Chernovtsy and Bukovina with the rector and parishioners of the Chernovtsy Church of St. Michael after Divine Liturgy on January 17, 1982

On August 19, the Feast of the Transfiguration of Our Lord, Vladyka Varlaam celebrated Divine Liturgy in the cathedral church. Father Frantishek Kraevsky of the Roman Catholic church in Chernovtsy attended the Liturgy. Vladyka Varlaam congratulated him on the feast and offered him blessed fruits.

September 9 was the Feast of St. Pimen the Great. On the occasion of the name-day of His Holiness Patriarch Pimen of Moscow and All Russia, thanksgiving molebens were conducted and "Many Years" was sung in the Cathedral Church of St. Nicholas in Chernovtsy and in other churches of the diocese with the blessing of Bishop Varlaam. The deans and rectors of the churches told the believers of the primatial service and peacemaking activities of His Holiness Patriarch Pimen.

On September 21, the Feast of the Nativity of the Blessed Virgin, Divine Liturgy was concelebrated by Archbishop Nikodim of Kharkov and Bogodukhov and Bishop Varlaam. The hierarchs were assisted by the cathedral clergy. They exchanged greetings.

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On October 1, in the Chernovtsy Diocesan Administration, a meeting of the clergy of the three deaneries of the Chernovtsy Diocese was held. P. G. Podolsky, the Representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers in the Chernovtsy Region, was present. The meeting was opened by Bishop Varlaam of Chernovtsy and Bukovina. A lecturer from the *Znanie* Society presented a report on the international situation. P. G. Podolsky spoke of the peace efforts of our state. He noted the active participation in the peace movement of the Russian Orthodox Church headed by His Holiness Patriarch Pimen. In his closing speech Bishop Varlaam called upon the clergy to pursue their pastoral service zealously, in the spirit of love for their Motherland and to participate actively in the Soviet Peace Fund.

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On December 2, the Feast of St. Varlaam, the Hegumen of the Kiev-Pechery Lavra, Bishop Varlaam celebrated Divine Liturgy in the Cathedral Church of St. Nicholas. After a festal moleben

Archpriest Vasiliy Kalutsky, the secretary of the diocesan administration, greeted the Vladyka on behalf of the clergy and laity of the Chernovtsy Diocese. He congratulated Bishop Varlaam on his name-day and wished him the grace-giving help of God in his ardent pastoral service through the intercession of his Heavenly Patron.

January 7, 1982, was the Feast of the Nativity of Christ. On the day of the feast Divine Liturgy was concelebrated in the cathedral church by Bishop Nikanor of Michalovce (Czechoslovak Orthodox Church) and Bishop Varlaam. After the Liturgy the archpastors exchanged greetings.

January 8 was the Synaxis of the Most Holy Mother of God, the second day of Christmas. On the eve, Bishop Nikanor and Bishop Varlaam officiated at All-Night Vigil with the reading of the Akathistos for the Nativity of Christ in the cathedral church. On the feast day itself they concelebrated Divine Liturgy there. Vladyka Varlaam read the Christmas Message of His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

On January 10, the 30th Sunday after Pentecost, after Christmas, Bishop Nikanor and Bishop Varlaam concelebrated Divine Liturgy in the cathedral church and, on the eve, officiated All-Night Vigil in the same cathedral. Bishop Nikanor of Michalovce preached on the theme of the Sunday Gospel lesson.

On January 31, the 33rd Sunday after Pentecost, Bishop Varlaam consecrated the altar and celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Nepolokovtsy, Kitsman District. The rector, Archpriest Peter Buteiko, Superintendent Dean of the churches of Kitsman and Zastavna Church District, thanked the Vladyka. After the moleben the archpastor anointed the believers with holy oil.

Patriarchal Parishes in Finland From October 2 to 1981, Archpriest Pavel Krasnotsvetov, Superintendent Dean of the Patriarchal Parishes in Finland, visited Finland to attend the festivities on the occasion of the patronal feast in the Church of the

tecting Veil of the patriarchal community in Helsinki.

On October 3 Archpriest Pavel officiated at All-Night Vigil and on October 4 celebrated Divine Liturgy in the Church of St. Nicholas. During the Liturgy he preached and conveyed to the Finnish flock a blessing of the Supreme Authority of our Church.

On October 5 Father Pavel visited the SR Consulate in Finland and had a discussion with the Consul, S. M. Isa-

On October 8, the Feast of St. Sergiy, on the eve, Father Pavel conducted divine services in the Church of the Protecting Veil, and on October 9, the feast of the Apostle and Evangelist St. John the Divine, in the Church of St. Nicholas.

On October 10 Archpriest Pavel Krasnotsvetov officiated at All-Night Vigil in the Church of the Protecting Veil, on October 11, the 17th Sunday after Pentecost, he celebrated Divine Liturgy in the Cathedral Church of the Resurrection in Helsinki, assisted by the cathedral clergy.

On October 12 Archbishop Kirill of Vyborg, Rector of the Leningrad theological schools, arrived in Helsinki. That same day Archbishop Kirill ended a meeting of the church council of the St. Nicholas Community.

On October 13 Vladyka Kirill officiated at All-Night Vigil in the Church of the Protecting Veil and preached on veneration of the Mother of God. After the service the Vladyka talked with members of the church council of the Protecting Veil Community.

On October 14, the Feast of the Protecting Veil of the Mother of God, the patronal feast of the Church of the Protecting Veil, Archbishop Kirill celebrated Divine Liturgy in the church and, on the eve, he officiated at All-Night Vigil there. During the Liturgy the Vladyka preached on the theme of the feast. After the service the Vladyka read out the Ukase of His Holiness Patriarch Pimen confirming the election of Father Andrei Kudryavtsev to the post of rector of the parish. He thanked Archpriest Sergiy Kilgast for fulfilling for a year the obedience of Rector of the Church of the Protecting Veil and passed the new rector. The church co-

uncil of the Protecting Veil Community gave a reception for the clergy and parishioners in the parish house.

In the afternoon, Archbishop Kirill had a meeting with Archbishop Paul of Karelia and All Finland. Archpriest Pavel Krasnotsvetov attended.

That same day Archbishop Kirill, accompanied by Archpriest Pavel, paid a visit to Metropolitan John of Helsingfors (Finnish Orthodox Church). In the evening Archbishop Kirill and Archpriest Pavel attended a meeting of the Union of Orthodox Youth in the parish hall of the Helsinki Community. Archbishop Paul of Karelia and All Finland made a report on the unity of the Church.

On October 16 Archbishop Kirill and Archpriest Pavel Krasnotsvetov left for Leningrad.

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From December 16 to 19, 1981, Archbishop Kirill of Vyborg, Rector of the Leningrad theological schools, was in Finland for the occasion of the patronal feast in the Parish of St. Nicholas. He was accompanied by Archpriest Bogdan Soiko, Rector of the Holy Trinity Church in the St. Aleksandr Nevsky Lavra in Leningrad, new Superintendent Dean of the Patriarchal Parishes in Finland, who stayed in Finland till December 29.

On December 17 Archpriest Bogdan Soiko led a moleben in the Church of the Protecting Veil on the occasion of assuming the post of the Superintendent Dean of the Patriarchal Parishes in Finland. He addressed the worshippers with a brief greeting.

That same day Archbishop Kirill had a meeting with the Rev. Jouko Martikainen, the Rev. Launikari and the Rev. Grönvik during which he introduced to them the new superintendent dean, Archpriest Bogdan. The Rev. Martikainen greeted Archbishop Kirill, stressing the fraternal relations between the Russian Orthodox Church and the Evangelical Lutheran Church in Finland, and expressed a hope that these relations would be strengthened under the new superintendent dean. Vladyka Kirill thanked for the greetings, noting the traditional nature of good neighbourly relations between the Church and the

good contacts between them at various levels.

On December 18 Archbishop Kirill, accompanied by Archpriest Bogdan Soiko, paid a visit to the Minister of Education of Finland, Mr. Stenbäck. Mr. Numminen, the secretary of the Ministry, and Mr. Lauri Kärävä, a state counsellor, were present during the meeting. Vladyka Kirill conveyed the gratitude of the Holy Synod of the Russian Orthodox Church to the representatives of the Government of Finland for the attention and welcome accorded the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen, during his visit to Finland. The Minister, Mr. Stenbäck, stressed the importance and success of the visit by His Holiness Patriarch Pimen which received a broad and favourable coverage by the media. Mr. Stenbäck wished the new superintendent dean every success in fulfilling his duties.

That same day Vladyka Kirill paid a visit to Metropolitan John of Helsingfors and visited the Chancellory of the Helsingfors Diocese where he introduced Archpriest Bogdan Soiko, Rector of the Church of the Holy Trinity in the St. Aleksandr Nevsky Lavra in Lenigrad, Superintendent Dean of the Patriarchal Parishes in Finland. In the evening, the eve of the patronal feast of the Church of St. Nicholas, Archbishop Kirill, assisted by Archpriest Bogdan Soiko and the local clergy, officiated at All-Night Vigil in the church, and on the day of the feast itself celebrated Divine Liturgy there. The choir sang under the direction of E. Chervinskaya. After the Liturgy and a moleben, Vladyka Kirill congratulated the clergy and parishioners on the patronal feast and introduced Archpriest Bogdan as the new superintendent dean of the patriarchal parishes. During the divine services the Vladyka preached on the theme of the feast.

Archbishop Kirill and Archpriest Bogdan visited also the USSR Consulate in Finland where they met the Consul, S. M. Isakov, and the Attaché, L. D. Mikhailov.

On December 19 Archbishop Kirill left for home.

On December 20 Archpriest Bogdan Soiko celebrated Divine Liturgy and, on

the eve, officiated at All-Night Vigil in the Church of the Protecting Veil, assisted by the clergy. During the Liturgy he preached and conveyed a blessing and good wishes to the Finnish flock from the Supreme Authority of the Russian Orthodox Church.

On December 21, Archpriest Bogdan paid a visit to Archbishop Dr. Simojoki and Bishop Dr. Nikolainen of the Evangelical Lutheran Church.

On December 22 Father Bogdan visited the administrative centre of the Evangelical Lutheran Church in Helsinki. That same day, in the town of Turku, Father Bogdan visited Archbishop Mikko Juva.

On December 23 Archpriest Bogdan met the parishioners of the parishes of the Protecting Veil and St. Nicholas and in the evening he left for Kuopio.

On December 24 Father Bogdan together with Archpriest Niilo Karjoma, Rector of the Kuopio Seminary, was present in the cathedral church during the Great Hours. In the afternoon Father Bogdan paid a visit to Bishop J. Malmivaara of the Kuopio Diocese of the Evangelical Lutheran Church. In accordance with the Lutheran custom, Christmas prayer was said and Christmas carols were sung in the family circle.

On the eve of the Feast of the Nativity of Christ and on the feast day itself Archpriest Bogdan assisted Archbishop Paul of Karelia and All Finland during the services in the cathedral church in Kuopio. The Divine Liturgy was broadcast by the radio.

In the afternoon, in Archbishop Paul's residence there was a Christmas reception for the clergy, cathedral council, choir and laity. Vladyka Paul introduced Archpriest Bogdan as the new superintendent dean of the patriarchal parishes.

On December 26, Archpriest Bogdan assisted Metropolitan John of Helsingfors during Divine Liturgy in the Helsinki Church of the Holy Trinity. In the evening, Father Bogdan officiated at All-Night Vigil in the Church of St. Nicholas, and on December 27 celebrated Divine Liturgy in the Church of the Protecting Veil and preached on the theme of the Gospel lesson.

On December 28 Father Bogdan pa-



Archbishop Vladimir of Krasnodar and Kuban and clerics covering the newly-consecrated altar of the Prayerhouse of St. George in the village of Varenikovskaya



Archbishop Vladimir of Krasnodar and Kuban with the clergy and parishioners after consecrating the Prayerhouse of St. George in the village of Varenikovskaya, Krasnodar Diocese

a visit to Bishop Verschuren (Roman Catholic Church).

On December 29 Archpriest Bogdan Soiko left for Leningrad.

Krasnodar Diocese A new prayerhouse was consecrated in the Parish of St. George in the village of Varenikovskaya, Krasnodar Diocese. (The old prayerhouse, which was opened after the war, was torn down.)

The parishioners impatiently awaited the consecration of their new prayerhouse. Fulfilling the common wish, this solemn function was administered by Archbishop Vladimir of Krasnodar and the Kuban. The Vladyka arrived in the village of Varenikovskaya on Thursday, February 18. All-Night Vigil on the eve was conducted by Archpriest Petr Gudz, Superintendent Dean of the Novorossiisk Church District, Krasnodar Diocese, assisted by Archpriest Gennadiy Grishanov, Rector of the Prayerhouse of St. George, and numerous clergy, who came from the neighbouring parishes and from Krasnodar. The prayerhouse was filled with worshippers and the choir of parishioners sang. The next day, before the Vladyka's arrival, the clergy officiated at small blessing of water. The worshippers welcomed their archpastor in the yard of the prayerhouse to the ringing of bells. The church council greeted the Vladyka with bread and salt, and the rector made a speech.

After the consecration of the prayerhouse, Archbishop Vladimir celebrated Divine Liturgy, assisted by the assembly of clergy.

After the Liturgy Archbishop Vladimir congratulated all the worshippers on the consecration of the prayerhouse. He pointed to the deep spiritual significance of this event and its importance for the life of the parish. He also thanked all those who worked on the construction.

Archpriest Gennadiy, the rector, said in his response that the flock experienced a feeling of great spiritual joy. He expressed a filial gratitude of the parishioners to their archpastor, who had contributed a great deal to the success of the construction. He also thanked the civil authorities and the economic administration who gave the permission for the construction of the prayerhouse

and provided the materials. The service ended with the singing of "Many years".

Tashkent Diocese On January 7, 1981, Nativity of Christ, Archbishop Varfolomei of Tashkent and Central Asia celebrated Divine Liturgy in the Cathedral Church of the Dormition in Tashkent during which he ordained Ioann Goroshchuk deacon. At the end of the Liturgy Archbishop Varfolomei read out the Christmas Message of His Holiness Patriarch Pimen.

On January 14, the Feast of Circumcision of Our Lord, the Feasts of St. Basil the Great, Archbishop Varfolomei celebrated Divine Liturgy in the Cathedral Church of the Dormition. During the Liturgy the Vladyka ordained Aleksandr Grechushkin deacon to serve in the Church of the Holy Trinity in Tashkent.

On February 22, the Sunday of the Prodigal Son, Archbishop Varfolomei celebrated Divine Liturgy in the cathedral church, during which he ordained Evgeniy Sirotin deacon to serve in the Church of St. Nicholas in Ashkhabad.

On April 7, the Feast of the Annunciation of the Blessed Virgin, Archbishop Varfolomei ordained, during Divine Liturgy in the Cathedral Church of the Dormition, Deacon Pavel Romanovsky presbyter to serve in the Church of the Orthodox Prince St. Vladimir in the town of Kattakurgan, Uzbek SSR. At the end of the Liturgy the archpastor congratulated the worshippers on the feast.

On April 31, Holy Easter, and during Easter week, Archbishop Varfolomei conducted Paschal services in the cathedral church of Tashkent.

October 21 was the Parental Saturday before the Feast of St. Demetrius. Archbishop Varfolomei celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. Nicholas in Ashkhabad. On the day the citizens of Ashkhabad pray in remembrance of the victims of the 1948 earthquake. The church was filled with believers, who came to pray for the repose of the souls of their nearest and dear ones who died in the natural calamity. After the divine Liturgy

abishop Varfolomei conducted a lit panikhida.

In November 8, the 21st Sunday after Pentecost, the Feast of the Great Ty St. Demetrios of Thessalonica, abishop Varfolomei celebrated Di-

Liturgy and, on the eve, officiated All-Night Vigil in the cathedral church in Tashkent. During the Liturgy Vladyka ordained Deacon Vladimir Kseyev presbyter.

In parishes of the diocese Archbishop Varfolomei read out the Statement of Holiness Patriarch Pimen of Moscow and All Russia on the calling of world conference of religious workers and urged the believers to support every way the initiative of the Prince of our Church and to promote its implementation.

By the end of 1981 the believers of Tashkent and Central Asia Diocese transferred 50,000 roubles to the account of the Moscow Patriarchate towards the expenses in connection with the world conference).

Patriarchal Parishes in the USA On July 12, 1981, the 4th Sunday after Pentecost, the Feast of Sts. Peter and Paul the Chief Apostles, and the eve, Bishop Irinei of Serpukhov, administrator of the Patriarchal Parishes in Canada and a.i. in the USA (with the Archbishop of Alma-Ata), conducted divine services in the Cathedral St. Nicholas in New York. After the Liturgy the Vladyka cordially congratulated the warden of the cathedral, Mr. Peter Popichak, on his name-day and wished him success in his labours for the good of the Holy Church.

On September 5 Bishop Irinei took part in the 55th Convention of the Federation of Russian Orthodox Clubs in the USA, which was held in Chicago. On the same day the participants in the convention prayed at the evening service in the hall of the "Morriott" Hotel. Present there were His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, Primate of the Autocephalous Orthodox Church in America; Bishop Irinei of Serpukhov; Bishop Boris (Giza) of Chicago, and Archbishop John Garklavs, formerly of Chicago who is now retired. After the service Mr. Mauricio Harman,

President of the Federation of Russian Orthodox Clubs, gave a dinner in honour of the guests.

On September 6, the 12th Sunday after Pentecost, Bishop Irinei and Bishop Boris of Chicago assisted His Beatitude Metropolitan Theodosius during Divine Liturgy. That same day a reception was given to mark the beginning of the 55th Convention of the Federation of Russian Orthodox Clubs.

On September 9, the name-day of His Holiness Patriarch Pimen, Bishop Irinei conducted a moleben in the Cathedral of St. Nicholas. It was attended by Archbishop Makariy of Uman.

On September 13, the 13th Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of All the Saints Who Shone Forth in the Land of Russia in Pine Bush, where Archpriest Petr Latushko is the rector. Believers from the parishes of Passaic, Singac, Garfield, Elisabeth, Hackettstown, Scranton and Wilkes-Barre came for the Liturgy. Bishop Irinei was assisted by Archpriest Arkadiy Tyshchuk, Dean of the Cathedral of St. Nicholas in New York; Archpriest Petr Latushko; Archpriest John Lutsishin, a superannuated cleric of the patriarchal parishes; Archpriest Peter Krohta of the Autocephalous Orthodox Church in America; Father Basil Micek, Rector of the Church of the Three Holy Hierarchs in Garfield, and Father John Kasatkin, Rector of the Church of St. Nicholas in Wilkes-Barre. After the Liturgy all the present took part in a festal dinner.

On September 20, the 14th Sunday after Pentecost, Vladyka Irinei celebrated Divine Liturgy in the Church of St. Gregory of Nazianzus, in Tampa, where Father David Melligan is the rector.

On September 21, Bishop Irinei was invited by Father David Melligan, the rector of the church in Tampa, to the "Morriott" Hotel, where Mayor Bobby Martinec unveiled a sculpture "The Human Face", which was presented to the patriarchal parish by Mr. Solter, an artist from California.

On September 22, in the same town, Bishop Irinei visited Bishop Thomas Larkin of Saint Petersburg, who received Vladyka Irinei in the St. Francis Center. The Vladyka also met numerous parishioners.

On September 26 Bishop Irinei visited the Church of St. Nicholas in Brookside, Alabama, where Archpriest Benedict Tallant is the rector.

On September 27, the 15th Sunday after Pentecost, the Feast of the Exaltation of the Holy and Life-Giving Cross of Our Lord, Bishop Irinei celebrated Divine Liturgy in the same church. Nearly all the worshippers received Holy Communion.

On October 4, the 16th Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Cathedral of St. Nicholas in New York. Before the Liturgy Boris Aleksandrovich Sinton was blessed reader.

On October 6, in the Kennedy Airport in New York, Bishop Irinei welcomed Bishop Serafim of Penza and Saransk, who visited Canada and the United States as a member of a tourist group.

On October 9, the Feast of St. John the Divine, the Apostle and Evangelist, Bishop Irinei attended Divine Liturgy in the Cathedral of St. Nicholas. The Liturgy was celebrated by Bishop Serafim of Penza and Saransk. That same day Bishop Irinei accompanied Bishop Serafim during his visit to His Beatitude Metropolitan Theodosius in Syosset.

On October 11, the 17th Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of the Nativity of St. John the Baptist in Sингаc, New Jersey, where Archpriest George Burdykoff is the rector. After the Liturgy the Vladyka, assisted by the rector, before a great number of worshippers, consecrated a newly-built chapel in Montville, attached to the Parish of St. John the Divine in Sингаc. A parishioner, Maria Rogach, had willed to the parish her plot of land for building the chapel. Following the consecration of the chapel, "Eternal Memory" was sung to Maria, a servant of God.

On October 14, the Feast of the Protecting Veil of the Mother of God, and on the eve Bishop Irinei conducted divine services in the Cathedral of St. Nicholas in New York. During the Liturgy he ordained Reader Boris Sinton deacon.

October 18 was the 18th Sunday after Pentecost. On the eve, Bishop Irinei

together with Bishop German of Philadelphia and Pennsylvania (Autocephalous Orthodox Church in America), assisted by the local clergy, celebrated Divine Liturgy in the Church of Sts. Peter and Paul the Chief Apostles in Scranton. After the Liturgy Bishop Irinei presented to Archpriest Dimitri Kudrikoff a patriarchal award, the Order of St. Sergiy of Radonezh, 3 Class. After the Liturgy a festal reception was given in the parish hall on the occasion of the 52nd annual convention of the local branch of the Federation of Russian Orthodox Clubs. Bishop Irinei and Bishop German made speeches.

On October 21 Vladyka Irinei, at the invitation of Dr. Claire Randall, General Secretary of the National Council of the Churches of Christ in the US, took part in a prayer and reception on the occasion of the visit to the US of His Beatitude Patriarch Ignatios of Antioch and All the East.

On October 25, the 19th Sunday after Pentecost, the Vladyka celebrated Divine Liturgy in the Church of All the Saints Who Shone Forth in the Land of Russia in Pine Bush, New York. He was assisted by the rector, Archpriest Peter Latushko, and Archpriest John Lutshin, a superannuated cleric of the patriarchal parishes.

On October 27, at the invitation of Rabbi Arthur Schneier, President of the "Appeal of Conscience" Foundation, Bishop Irinei was a guest of honour at the annual reception given by the foundation in the Pierre Hotel in New York.

On November 1, the 20th Sunday after Pentecost, Vladyka Irinei celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in Hackettstown, New Jersey, where Father Michael Lesko is the rector. That same day Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, celebrated Divine Liturgy in the Cathedral of St. Nicholas in New York.

On November 8, the 21st Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of St. Michael in Detroit, assisted by the rector, Archpriest Michael Barna, and Deacon Paul Waters. After the Liturgy a festal reception was given in the Bulgarian

ch Centre of St. Kliment of Ohrid. Bishop Irinei made a speech. On November 13, at the Church Centre of Sts. Peter and Paul in Passaic, there was a meeting of the Bishop's Council of the Patriarchal Parishes in the USA under the chairmanship of Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA. Current problems of the parochial life were discussed. The members of the council heard great satisfaction the news of the call for pastoral service in the Cathedral of St. Nicholas in San Francisco by Archpriest Petr Raina. A decision was taken to express filial gratitude to the Supreme Authority of the Russian Church for her maternal care.

On November 22, the 23rd Sunday after Pentecost, Bishop Irinei celebrated the Liturgy in the Church of St. Michael in Philadelphia, Pennsylvania, where Archpriest Vincent Saverino is rector.

When visiting parishes, the Vladika conducted divine services, preached and discussed with clerics and the laity. Vladika Irinei had brotherly conversations with clerics of other Orthodox

jurisdictions in the USA, which helped to strengthen sisterly relations among the Orthodox Churches.

In his discussions with the flock Bishop Irinei urged them to preserve in purity their Orthodox faith and the traditions of the Russian Mother Church.

On October 22 Bishop Irinei was invited to a reception in the Soviet Mission at the UN on the occasion of the opening of the 36th session of the UN General Assembly.

On November 6 Vladika Irinei and other clerics of the patriarchal parishes were among the guests at a festal reception in the Soviet Mission at the UN on the occasion of the 64th Anniversary of the Great October Socialist Revolution.

On November 9 Bishop Irinei accompanied Metropolitan Filaret of Kiev and Galich and Archbishop Kirill of Vologda during their visit to O. A. Troyanovsky, the Permanent Representative of the USSR to the UN, and to V. A. Kravets, the Ambassador of the Ukrainian SSR to the UN. That same day the hierarchs visited His Beatitude Metropolitan Theodosius, the Primate of the Autocephalous Orthodox Church in America, in Syosset.

Archpriest Pavel Statov

Archpriest Pavel Konstantinovich Statov, the former Rector of the Kishinev Church of the Ascension and Secretary of the Kishinev Diocesan Administration, passed away on March 10, after a long and grave illness. He was born on August 28, 1906, in the village of Tatar Kopchak (now Chisinau District of the Moldavian SSR), into the family of a priest. In 1928 he graduated from the Kishinev Theological Seminary.

On November 9, 1928, Bishop Iustino of Izmail (Tikulesku; 1924-1932) ordained him presbyter to serve in the church of the Presentation of the Most Holy Virgin in the Temple in the village of Vvedenskoe. From 1933 to

1947, Father Pavel served in the Parish of Russkaya Ivanovka, Odessa Region.

From 1947 Father Pavel was the Rector of the Church of the Transfiguration in the town of Bendery, Kishinev Diocese, and also superintendent dean in several districts of Southern Moldavia.

In 1948, the Supreme Authority of the Russian Orthodox Church appointed him Dean of the Russian Church of St. Nicholas in Bucharest. From 1954 to 1957 he was the Dean of the Cathedral of the Ascension in West Berlin and Superintendent Dean of the parishes of the Russian Orthodox Church in the GDR and FRG. Later Father Pavel was appointed Secretary of the Kishinev Diocesan Administration.

From 1960 to 1966, Archpriest Pavel Statov was the Dean of the Patriarchal

Podvorye in Beirut (Lebanon) and Deputy Representative of the Patriarch of Moscow to the Patriarch of Antioch and All the East.

From 1967 to 1978, Father Pavel was the Rector of the Kishinev Church of the Ascension and Secretary of the Kishinev Diocesan Administration.

For his service for the Church of Christ over many years Archpriest Pavel Statov was granted the right to celebrate Divine Liturgy with the Holy Doors open up to the singing of the "Lord's Prayer", awarded a patriarchal cross and the Order of St. Vladimir, 2nd Class, as well as orders of some other Orthodox Churches. In 1971, he attended the Local Council of the Russian Orthodox Church as a represen-

tative of the clergy of the Kishinev Diocese.

In the summer of 1977, Father Pavel fell seriously ill, and from November 1978, he could not conduct services and fulfil other church obediences.

On March 13, 1982, Divine Liturgy and then the funeral service for Father Pavel was conducted in the Kishinev Church of the Ascension by Archpriest Ionafan of Kishinev and Moldavia, assisted by numerous clerics of the diocese.

Father Pavel Statov was buried in Kishinev Doina Cemetery.

Archpriest PETR BUBUR

IN MEMORIAM

Archimandrite **Avraamiy** (secular name Aleksei Mikhailovich Makarevich), one of the oldest monks of the Vilnius Monastery of the Descent of the Holy Spirit upon the Apostles, passed away on August 5, 1981.

He was born on March 17, 1881, in the village of Dainovka, Vilna Uezd, into the family of a peasant. He finished a church parochial school and was a psalm-reader at the Pobenki Church of St. Nicholas, Vilna Deanery.

On May 16, 1946, he entered as a novice the Vilnius Monastery of the Descent of the Holy Spirit upon the Apostles, where he was professed and ordained hierodeacon, and in 1949—hieromonk. All monastic life of Father Avraamiy passed within the walls of the Monastery of the Descent of the Holy Spirit upon the Apostles. He fulfilled different obediences, such as sacristan, treasurer, and lately the confessor of the cloister. Many clerics and laymen had deep respect for the venerable starets and valued his spiritual experience; they chose him their confessor.

In 1973, His Holiness Patriarch Pimen of Moscow and All Russia awarded Father Avraamiy an ornamented cross, and in 1979—the Order of St. Vladimir, 3rd Class. In 1981, on the occasion of his 100th birthday, he was raised to the rank of archimandrite.

Father Avraamiy departed into eternal life, having received Extreme Unction and Holy Communion. Before his death, Father Avraamiy was visited by Bishop Viktorin of Vilna and Lithuania who prayerfully, with paternal love encouraged his spiritual son who was standing at the door of the Eternity. Archimandrite Avraamiy's death was a truly Christian one, quiet and peaceful.

On August 7, Bishop Viktorin and Archimandrite Leonid, Father Superior of the Monastery of the Descent of the Holy Spirit upon the Apostles, celebrated Divine Liturgy and officiated at the funeral service in accordance with the monastic rule. They were assisted by the brethren of the cloister and the city clergy.

Starets Avraamiy was buried in the city cemetery.

Hegumen **Afanasiy** (secular name Aleksei Fyodorovich Liskin), a superannuated cleric of the Kishinev Diocese, passed away after a long and serious illness on November 11, 1980.

He was born on March 17, 1899, in the village of Moshana, Ataki District, Moldavia, into the family of a peasant. In 1923 he entered as a novice the Monastery of Rud.

He was professed in 1925, in 1926 ordained hierodeacon, and in 1928—hieromonk by Bishop Vissarion (Puyu, 1923-1936) of Khotin.

From 1938 to 1950 he was the

confessor of the Kalarash Convent, and from 1950 to 1954 the rector of the church in the village of Naslavcha Dondyushany District, Moldavian SSR. In 1954 he was appointed confessor of the Zhabka Convent. In 1956 he was transferred to the Dushnush Monastery of the Rădăuți District, and in 1959—to the German Monastery of the Tiraspol District.

From 1962 Hegumen Afanasiy resided in his native village Moshana.

Not long before his death, Father Afanasiy received Holy Communion. He died praying on his knees by the icons.

The novices and nuns of former Kalarash Convent, where Father Afanasiy was the confessor for 12 years, came to their last respect to the deceased pastor. They composed a nastic choir at the panikhida.

The funeral service for Father Afanasiy was conducted by Archpriest Feodor German, Rector of the Church of the Holy Donation in the village of Tyrnău Dondyushany District, and Archpriest Vasiliy Zhaloba, Rector of the Church of the Nativity of the Blessed Virgin in the village of Brichany.

Hegumen Afanasiy was buried in the cemetery of the village Moshana, next to his parents.

Archpriest Nikolai Markov, Rector of the Cathedral of St. Nicholas and the



In the town of Ostrov, one of the oldest clerics of the Pskov Diocese, passed away on June 6,

was born in 1894 in Estonia, an Orthodox peasant. In 1915 he finished the

Arseniev's school for readers and served as a reader in the Estonian Orthodox parish in the town of Pärnu. Soon he was called up by the army and sent to the

He returned home five years later. From 1921 he again served as a psalm-reader and led the choir at the Church of the Ascension in the village of Verkhneye Ovishche (Latvian at that time). The parishioners loved him for his excellent knowledge of the Church and his musical talent and style. In 1925 Nikolai was ordained deacon. That same year

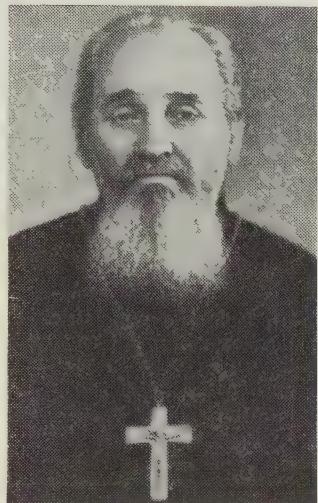
bishop Ioann (Pommer; born 12, 1934) of Riga ordained him presbyter. In 1955 (now metropolitan) Ioann appointed Father Nikolai to serve in the Cathedral of St. Nicholas and the Trinity in the town of Ostrov. He served the church for more than 20 years. Only during the last few months his heart condition did not allow him to conduct church services.

Father Nikolai was awarded Church awards for his sound and irreproachable pastoral work—a mitre, the right to wear a second ornamented cross, the right to serve with the Holy Cross open until the singing of "Father". In 1979, on the occasion of his 85th birthday, Father Nikolai was awarded the Order of St. Vladimir, 2nd Class. Father Nikolai enjoyed respect of the clergy and love of

the parishioners. He was deeply religious, demanding of himself and tolerant to others—a pastor, whose feat of life can set an example to young clerics.

Not long before his death Father Nikolai confessed and received Holy Communion.

The funeral service in the Cathedral of St. Nicholas and the Trinity in Ostrov was conducted by Archimandrite Ioann of the Pskov-Pechery Monastery. The clergy of the Ostrov Deanery and numerous parishioners came to the funeral. After the funeral service, the coffin with the body of Father Nikolai was committed to earth near the Church of the Ascension in the village of Verkhneye Ovishche.



Archpriest Diomid Andreyevich Garabazhui, Rector of the Church of St. Michael in the village of Balkautsy, Edintsy District, Moldavian SSR, passed away on April 1, 1981, having served the Church of Christ for 61 years.

He was born on September 2, 1900, in the village of Aleksandreny in Moldavia, into the family of a peasant. In 1920 he finished a school of psalm-readers, and for the next 26 years he served in various parishes of the Kishinev Diocese. In 1946 he was ordained presbyter to serve as rector in the Church of St. Michael in the village of Balkautsy by Bishop Ieronim (Zakharov; 1944-1947) of Kishinev. In 1967 he was raised to the rank of archpriest. That same year, with the blessing of His Holiness Patriarch Aleksiy, he was awarded a palitsa. On March 1, 1981, Father Diomid superannuated for

health reasons. On March 23, 1981, not long before his death, Father Diomid wrote a letter to Archbishop Ionafan of Kishinev and Moldavia in which he asked him not to forget the church, where he had served for 35 years, "on every Sunday and feast day walking eight kilometres from his home to the church and back and appoint a new pastor to this church."

The funeral service for Archpriest Diomid Garabazhui was conducted on April 4 by Archpriest Vasilii Sobchuk, Rector of the Church of St. Basil in the town of Edintsy, with an assembly of clerics of the diocese. Father Diomid was buried in the cemetery of Kholokhory Village.

Archpriest Valentin Sinaisky, superannuated cleric of the Sverdlovsk Diocese, passed away on September 1, 1981.

He was born in the Orenburg Gubernia, into the family of a priest. Having finished the Orenburg Theological Seminary, he worked as a teacher at church schools in the Orenburg Diocese. On May 14, 1917 he was ordained presbyter.

In 1919, he left for Harbin, China, where he served as the Rector of the St. Nicholas Church in Old Harbin. In 1935, Father Valentin was admitted to the Peking Diocese, where he was the Rector of the Church of St. Aleksandr Nevsky in Hankow. In 1937, he was appointed Rector of the Church of St. Sophia in Tsingtao and Superintendent Dean of the Tsingtao Church District. In 1943, was appointed Dean of the Cathedral of the Protecting Veil in Tienching and Superintendent Dean of the Tienching Church District, where he served until February 1953.

In 1953, with the blessing of His Holiness Patriarch Aleksiy, Father Valentin returned to the Motherland and was appointed dean of the cathedral in Sverdlovsk. In 1962, because of his poor health, he superannuated, moved to Krivoi Rog to his children and lived there until his death.

Archpriest Valentin Sinaisky was a zealous servant of the Church of Christ. Several churches in Harbin, Tsingtao, Tienching, and Sverdlovsk were improved thanks to his labours. He was a modest, kind, and peaceable person, for which he enjoyed the respect of his flock both in his own country and abroad. For his

zealous pastoral service he was awarded several ecclesiastical awards.

The funeral service took place in the Church of the Holy Ascension in Krivoi Rog. Archpriest Konstantin Ogienko, Superintendent Dean of the Dnepropetrovsk Church District, delivered a funeral oration.

Father Valentin was buried in the central city cemetery.

Schemanun Aleksia (secular name Maria Artamonovna Rastorgueva) passed away on June 1, 1981, in the Pukhtitsa Convent of the Dormition, Tallinn Diocese.



She was born on March 29, 1904, in St. Petersburg, into the family of a worker. She lost her parents when she was four years old. The relatives sent her to an orphanage at the Pukhtitsa Convent. There she studied in the convent primary school. In 1917 she entered the convent as a novice and took ryasofor in 1922, under the then mother superior, Hegumenia Ioanna.

On September 14, 1950, she was professed with the name of Nektaria, in honour of St. Nektariy of the Pskov-Pechery Lavra, by the Father Superior of the Pskov-Pechery Monastery, Archimandrite Pimen (now His Holiness the Patriarch).

Sister Nektaria passed through all the convent obediences—working in the cattle-yard, stables, bakery, kitchen and doing farming work... She sang and read on the clerics and for several years she was the Rule-keeper. For many years she was a crozier-bearer during hierachical services, as well as a cellarer of hegumenias Aleksia, Ioanna and Aleksia (Sergia in schema). For 20 years she fulfilled the obedience of a churchwarden and for 11 years she was the superintendent dean of the convent.

Nun Nektaria was strict and demanding of herself and others, setting an example to the sisters. She possessed great spiritual experience. When already seriously

ill, Mother Nektaria always interest in the life of the cloistered People enjoyed talking working with her.

For her zealous service the good of the convent Nektaria was awarded the to wear a pectoral cross by Holiness Patriarch Aleksiy 1968.

On March 9, 1979, Nun Nektaria took the schema vows under the name of Aleksia in honour of St. Aleksiy of Moscow.

Being gravely ill, Schemanun Aleksia never complained endured her lot with a monastic patience. She received Holy Unction and Holy Communion almost daily.

On the eve of the Feast of the Invention of Relics of St. Aleksiy, during All-Night Vigil, nun quietly departed to the Lord.

Schemanun Aleksia remained in the Pukhtitsa Convent for 20 years.

One June 3, the Apodosis of Holy Easter, the funeral service for the deceased nun was conducted in the Dormition Cathedral of the cloister.

Telegrams of condolence were received from His Holiness Patriarch Pimen, Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Nikon of Kaluga and Borovsk, mother superiors of convents and numerous clerics and laymen.

SERMONS

The Ever-Wakeful Intercessor for the World

As one prepares to speak of the most-glorious Dormition of the Mother of God, one's mind becomes confused and one's heart trembles—for can one find the words in which speak of the Virgin before Whose atness "with fear, as a slave before Mistress, stood the Leader of the heavenly Host, and Who was lifted up the Cherubim with joy, and Who is glorified by the Serafim, rejoicing"? But neither is it possible not to speak Her, by Whose prayers and warm recession the Lord has mercy upon world, preserves the good estate of Holy Church, grants His grace-giving help unto our salvation and has mercy for each of us. Starets Siluan of Holy Mount said: "My soul is in and trepidation when I reflect of glory of the Mother of God. Small my mind and poor and weak is my heart, but my soul rejoices and impells to write at least a few words about ... for Her love of God is stronger more ardent than that of the Cherim and of the Seraphim, so that all the Heavenly Host of Angels and archangels look upon Her with wonder". And St. Gregory Palamas said: "He received by the grace of God and through all the good acts an inheritance of such exceeding value among who received grace under and over heaven, just as the heaven exceeds the sun, and as the sun exceeds the heaven in brightness". And St. John of Rylsostom said: "Like an artist, having found the most useful material, manufactures from it a fine vessel, so Christ, having found the holy body and soul of the Virgin, made unto Him a living temple, shaping the humanity in the Virgin in the manner pleasing unto Him, for the Source of all goodness had to come forth from the most pure and holy". It is deeply providential that while

hiding from us the details of growth over 30 years of the God-Man Christ, the Holy Scriptures does mention one significant event—the visit by the Mother of God accompanied by Jesus, then a boy of 12, to the Jerusalem Temple for prayer (Lk. 2, 43-49). The Holy Scriptures speak not of the daily earthly cares of the Mother of God, which could distract our attention and lessen the mystery of the Divine, but unfolds to us the greatness of the Mother, Who stands before the Holy of Holies and offers up a holy prayer for the Lamb of God Who was preparing to lay down His soul for the salvation of the world.

It is hard to describe the plenitude of God's grace-bestowing gifts which adorn the "One Whose purity surpasses that of the Angels"—the Most Pure Mother of God. But for the sake of love for the Most Pure Succouress of all Christendom and prayerful Petitioner for the whole world I dare now speak of the wondrous beauty and power of Her prayerful intercession before God for the whole plenitude of the Church of Christ—for the dead, the living and for those who are yet to come.

Describing the marriage in Cana of Galilee, the Apostle St. John the Divine (Jn. 2, 1-11) discloses the most joyous and hitherto unknown mystery: that the Son of God honoured His earthly Mother and obeyed Her. The Evangelist also speaks of the power of Her Motherly prayer for God's people. From our attachment to all earthly things we wonder above all how the Lord turned water into wine and fail to notice a far greater miracle: the Son of God lovingly obeying the will of the Woman—His Mother, Who pleads with Him that He would give joy to the poor people.

The Lord not only begins, but also ends His messianic exploit with prayerful co-participation of the Ever Virgin and His Most Pure Mother. During His Passion on Golgotha, just as in Cana

of Galilee, His Most Pure Mother, "smitten in Her heart and Her soul", shares with Him His Primatial prayer—the universal prayer of absolution of the Son of God for the world: *Holy Father!... For their sakes I sanctify myself... Forgive them; for they know not what they do* (Jn. 17.11,19 Lk. 23.34). At the end of His Divine Sacred Rite, which is beyond comprehension, the Lord, as He commanded His spirit into the hands of His Heavenly Father (Lk. 23.46), lovingly fulfilled the promise not to leave us comfortless (Jn. 14.18): there, on Golgotha, in the Person of His Most Pure Mother he revealed to the world the inexhaustible source of mercy—Her prayerful intercession for the world to the end of times.

It is with great veneration, hope born of faith and thanksgiving prayers that we, Christians, must honour and joyfully magnify and sing the Most Pure Theotokos (Lk. 1.28-35). It is She, full of grace and love, Who is the Patroness and Builder of the Church of Christ. It was no accident that when after the Ascension of our Lord the Holy Apostles returned to Jerusalem, awaiting the descent of the Heavenly Comforter—the All Holy Spirit, "the Bearer of Purity and the Manifestation of the Spirit" remained together with them (Acts 2.14) and, like a Mother, gave Her blessing to their first steps in building the Holy Church.

The Most Holy Theotokos devoted all Her life to cares for the establishment of the Church of Christ. Like the Apostles, She went from city to city and from place to place, giving comfort and Her blessing to thefeat of the followers of the Good News of Christ and planting on earth the heavenly garden—the Church of Christ. When Herod launched persecutions against Her (in the year 43), the Mother of God accompanied by the beloved disciple of the Lord—John the Divine, dwelled in Ephesus and also on Cyprus with St. Lazarus, the Bishop of Kition. Later on, according to St. Stephen of the Holy Mount, She visited Mount Athos about which She prophesied, saying: "This place will be Mine lot given unto Me by My Son and My God. I shall be the Succouress of this place and Intercessress for it before God".

The Most Holy Theotokos lived wondrous life, and wondrous was Her Dormition. By the time of Her blessed Dormition, the Most Pure Virgin Mary returned to the holy city of Jerusalem where She spent days and nights thinking about God by the Life-Giving Spring of Her Son and God, burning incense and praying on Her knees for the salvation of the world and for the good estate of the Holy Church. On one of Her visits to Golgotha the Most Pure One again heard the voice of Archangel Gabriel announcing that She would soon depart from the earthly life for the life in Heaven. In token of this He gave Her a palm branch. Before Her Dormition, the Most Pure Theotokos blessed the Holy Apostles who were assembled by the Holy Spirit from every place and brought to Her holy couch. She offered up together with them a zealous prayer for the salvation of the world and for the Holy Church. During this wondrous exaltation of the King of Glory—Christ appeared to them in divine radiance. When She beheld Him, the Most Pure Mother exclaimed: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour for He hath regarded the lowliness of His handmaiden", and having bowed to Him, She gave up Her soul peacefully in the hands of Her Son and God.

Thus by Her wondrous lowliness, purity of soul and prayerful intercession for the world the God-Chosen and Most Pure Virgin Mary—the Mother of the Lord of Hosts—"shall bruise the head of the serpent who, in the words of St. John Chrysostom, "thought that this a woman who deserved to be laughed at, but found in Her a rival chieftain". Thinking (Her) to be dead, he was however, put to death himself by Her. This is why the Holy Church sings joyously on the day of Her glorious Dormition: "Be ye lifted up, O gates of Heaven, beholding the Gate of the Most High Who cometh with glory to the Son and God".

Beloved, the Holy Tradition and writings of the Apostles attest to the fact that on the third day after Her passing away the Mother of God appeared before the assembled Apostles and told them: *I am with you always. And the*

rch of Christ rejoices with exceedingness, for as St. Gregory Palamas : "She alone, becoming the Mediator between God and the human race, e God the Son of Man, and made the sons of God... Made the earth Heaven and deified the human ... She is the first Who has received exceeding fullness of the One Who all in all...".

nce then the Heavenly Queen has volently confirmed Her promise to with us on all days not only by Her earance in the church in Vlahernae n She spread Her most pure Omophthorion over the world, but also by countless signs revealed through miraculous icons with which the Who is Full of Grace has adorned sanctified all corners of the earth ne joy and affirmation of the faith-

the hour of need the Russian Orthodox always turned to the Heavenly en with faith and unshakeable hope Her help, entrusting to Her their as to their own Mother.

Let us stand for holy Russ, the abode the Most Holy Mother of God, and ate our Motherland"—called Kozma in on his compatriots who were ex- sted by years of the Polish-Lithuanian intervention and internal strife. d-Marshal Mikhail Kutuzov uttered ds full of ardent faith, as he tried strengthen the moral of his troops: e Most Pure One will never let the ersary defeat us". And Abba Sergiy Radonezh miraculously consoled pop Arsenius saying: "Your and our vers have been heeded; through the cession of the Mother of God, God's gement about our Motherland has

been turned into mercy". And we know that on no one occasion has our people been put to shame in their trust in the help of the Most Pure One both in the hour of national calamity and when faced with personal misfortunes, and for this reason Russ was called "the abode of the Mother of God".

Beloved brothers and sisters, let us be true to the behests of the Holy Gospel as befits the children of the Heavenly Father, and the blessing of the Mother of God, Her all-powerful intercession and motherly love shall abide with us. And in the fearful hour of death, when time will come for the soul to face God, the sacred incense of Her Motherly prayer, like in Cana of Galilee, shall propitiate the Lord and the All-Generous Master shall count us worthy to join those who have the everlasting joy of sharing the Wedding Feast of the Lamb of God, for no prayer of the Most Pure One before Her Divine Son can remain unheeded.

As we turn in our prayers with true hope and filial love to the Intercessress for the human race before the Throne of God, let us offer Her the incense of good works, and rejoicing together with Her and reverently honouring Her Most Glorious Dormition, let us sing and cry: "In giving Birth Thou didst preserve Thy virginity: in Thy Dormition Thou hast not forsaken the world, O Theotokos: Thou hast passed away into life, Thou Who art the Mother of Life, and by Thy prayers Thou deliverest our souls from death". Amen.

Archbishop NIKODIM of Kharkov and Bogodukhov

Exhortation for the Newly Professed Monks

I congratulate you, our brothers, on taking on of the angelic image. I also congratulate all our brethren, all worthy monks of this clois- on this addition to our ranks. is most heartening, indeed, to see our Christian family does not nk. Brief is a man's life. And we

delivered in the Trinity Cathedral of the Tri- St. Sergiy Lavra on March 18, 1982.

must use it in such a way as to save our own soul through prayer and deeds and also help our brothers to do likewise, so that seeing our good deeds and the Light of Christ in us, they would also make haste to reach the Life Everlasting and would glorify the King of Glory, Christ our God.

The great grace of God continues to descend on our Russian Orthodox Church even to this day. The flow of

monks who come to our holy cloister never runs dry. Monks who are advanced in years, who have completed their labours, pass away to the Eternal Mansions. Their place is taken by other brethren who follow the example of their startsy and follow into the footsteps of Christ, into the footsteps of the Apostles, martyrs and all those who had been seeking their way to Christ before us.

Today the three of you, three young men, have accepted the angelic image in this ancient cathedral of the Life-Giving Trinity. This is a great grace of God. Leaving this world, St. Sergiy beseeched the Most Pure Mother of God, Whom he saw more than once in his visions, that his cloister would not be deserted because it had been built through tears, prayers, labours and constant vigilance. And these values will never cease to be either in this world, nor in the Life Eternal.

And you, who have now taken on the angelic image, must always give thanks to the Life-Giving Trinity for Its special mercy and benevolence towards you.

And you must give special thanks to our Abba Sergiy who intercedes before God day and night for his cloister and its well-being.

You must also give thanks to His Holiness the Patriarch and our father, Holy Archimandrite Pimen, who spreads over us his fatherly protection, his love, his omophorion. He never denies our holy cloister his fatherly mercy. May the Lord grant unto him good health and much more strength to continue working and steering the ship of our Church and the small boat of our holy cloister across the turbulent sea towards the harbour of Life Everlasting, to Christ the Saviour. Always remember him in your prayers and not only remember, but pray for him as for your spiritual father and benefactor.

And what else shall I say to you, our young monks who are only making their first steps? You do not know yet the true meaning of monasticism, of the monastic life. Therefore like an infant whom his mother teaches to walk, whom she takes by the hand and leads forward through his first faltering paces, so also you should lean on the shoulder of your father confessor and

go step after step, slowly and calmly along the paths that had been treading for us by our Holy Fathers from the beginning of monasticism and even this day.

Living in a cloister, you must bear this in mind: the highest and the loftiest thing for a monk is obedience. A monk would say his prayers and observe his fasts and perform other good acts, but would have no obedience, he would no longer be a monk but a worldly man. The Holy Fathers say that obedience is above fasting and prayer.

I want you to become used to bearing under obedience and become experienced in this. For woe to the monk who has no obedience. All his prayers and all his acts would not lead him unto salvation if he does not have obedience. You must be obedient to the brethren, to the father superior, to your spiritual father and to our Church hierarchy. When a monk enters the holy cloister, he takes monastic vows before the sanctuary of God. Present there at that time are God's angels and also our Abba Sergiy and all holy fathers who were raised by St. Sergiy through his spiritual feat, his prayers, his breath, his preaching and his good example. And you too must follow the example.

You must never think that you have already reached spiritual perfection. This is a lie, because there is no limit to human perfection either on earth, in Heaven. But if you become more and more acutely aware of your sinfulness, then you must know that the Lord is with you.

When you experience sorrows, afflictions and illnesses, slanders and other misfortunes, you must not lament, despair or slaken your efforts, for you must know that the Lord is with you.

It has been for several years that you cherished the desire to enter a monastery and be professed, and now your wish has come true. I wish that the zeal which has led you into our cloister—the flaming striving which you had before you took your vows, would abide with you to the end of your life. Because we, the monk who begins to forget who he is and what his vows were, what he must be striving to achieve. He will not

y lose grace, but even men will
nge their attitude towards him.
On this holy day, when you have ta-
on the angelic image, you must stop
I think about all your future mona-
life, you must pray to the Lord at
ht that He would grant you His
ssing and inspiration so that your
yer would never slacken and your
dience never diminish. May your mo-
, your heart and your mind always
with Christ and in Christ.

wish that right from the beginning
I would make it a rule to always
ard your mouth, to restrain it, ob-
ve silence, turn your gaze inward
l always say the Prayer of Jesus.
y the prayer, which will be given
to you with the blessing of the father
erior, be said by you with special

zeal and veneration. Always bear this
prayer in your mind and in your heart
and say it all the time. And your heart
will be the abode of the Holy Spirit,
your mind will be pure and your flesh
will not be warring against your soul.
May the Prayer of Jesus be for you
balm and your medication.

And may the prayers of the brethren
help you perform this difficult, but al-
so blessed and grace-giving monastic
feat.

And now let us offer up our prayers
and beseech our Abba Sergiy for his
blessing, that through his intercession
the Lord may grant you strength to per-
form your monastic ministry. Amen.

Archimandrite IERONIM, Father Superior
of the Trinity-St. Sergiy Lavra

On the Feast of the Nativity of the Blessed Virgin

*Brethren, give diligence to make your calling and election sure
(2. Pet. 1. 10)*

The cause of this celebration is known
ly too well. The Holy Church com-
memorates this day the Nativity of the
essed Virgin of Whom Jesus was
rn. For Christians this is indeed a
y of exceeding joy, a day of triumph
d magnification. And we have already
given glory unto God. On the pre-
ious evening, during the night and
so this morning, almost until noon,
e hymns of praise have been resound-
g in our churches. The Holy Church
so devotes the next several days of
e week as a time for expressing our
elings of joyful thanksgiving for this
t of God's grace.

Having said that, it would not be un-
fitting if we, setting aside for a mo-
ment the sacred recollections of the
ativity of the Blessed Virgin, should
rn our gaze to our own birth and ask
rselves in what spirit should a Chris-
ian recall the day of his birth.

Turning in thought to the beginning
his own life, it befits a Christian
rst and foremost to confess in the
ords of David: *I was shapen in iniqui-
t; and in sin did my mother conceive
e* (Ps. 51. 5). Our life flows from the
paradise, which was defiled by sin;

*that which is born of the flesh is flesh;
and that which is born of the Spirit is
spirit* (Jn. 3.6). Our forefather could
not have passed on to us something
which he himself no longer possessed:
innocence and sinlessness. In this way
we, even before we experienced sin,
had sinned—even before we had time
to abuse in some way our powers and
our freedom; we had already have
within ourselves the beginning of resis-
tance to God's Law. It is but a delu-
sion on our part to regard the years
of our youth as the years of innocence:
*for the imagination of man's heart is
evil from his youth* (Gen. 8. 21). When
I look at the carefree baby, lying in
his mother's arms and smiling happily,
I want to cry about his future which,
incidentally, will grow from his own
heart that is now so tranquil, so gentle
and seemingly pure. A few years
will pass and small clouds will appear
in this cloudless sky: people around him
will begin to notice his whims, wilful-
ness, anger, greed, selfishness and so
on. A few more years, and the whole
sky will be covered with grey clouds.
In a young man's heart there is a con-
flict of passions and these passions are

the fruits of his corrupt nature; they are locked in a conflict and eventually one or the other gets the upper hand—one passion is increased and paves the way for many other. After that there are no more claims of innocence, but had there been innocence even before? A child already carries in him the evil seed which reveals itself and bears its fruit in his mature years.

So I was born a sinner—a Christian would say as he recalls the day of his birth. A sinner—O, what a wretched creature I am! This is the first minute of my existence, but it gives me no joy for this is the first minute of my estrangement from Thee, O my God! When I came into this world I had a great deal of what had been granted to me by Thee. Maternal love and paternal care were the blessings which I cannot appreciate. Thou prepared for me a place in the midst of my brothers, tied the fine tread of my existence to their strong fabric and covered me with it. The world received me with meek hospitality and there was only one thing that I did not have: I did not have the right to call Thee, O my Benefactor, my Father! For sinners are no children of the Holy, *their spot is not the spot of his children* (Deut. 32. 5). I had no right to approach Thee and to gaze at Thee with my spirit, because it is only *the pure in heart [who] shall see God* (Mt. 5. 8).

So what can replace for the child his mother's caress, what can replace for the soul—this outcast of the Heavenly world—just one, radiant and unobscured glimpse of Thee? It would have been imprinted in my soul for ever and my guide on all the paths of my wonderings away from Thee; it would have been the source of life for my spirit. This one glimpse would be enough to engender in me a God-like existence, my mind would have been illuminated with the truth, my will would have aspired after things holy and my heart would have been filled with bliss.

Only where there is awareness of God does the human spirit develop in all its rich predispositions. Man whose spirit has never touched Thee, Who is beyond comprehension, can never know the full value of life. And I, too, came into this world without this hope. *In sin*

did my mother conceive me (Ps. 51. 6)... *Neither yield ye your members as instruments of unrighteousness unto sin* (Rom. 6. 13). Thereafter all continuation of my existence was only the continuation of a life of sin. The greater is the sin within me, the further I stand from God. I am like a stone dropping from a height, which falls deeper and deeper into the abyss, and the deeper it falls, the faster is its flight. This motion becomes faster, but at no single moment can I reach a position in which my distance from God would always be the same and never change, for my progress away from God is just as infinite as my progress towards God. This is a terrible thought! And had I not been granted a sudden salvation from this frightening infinity of perdition, would not hesitate to say after Job: *Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it, let the blackness of the day terrify it. As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months... Let the stars of the twilight thereof be dark, let it look for light, but have none, neither let it see the dawning of the day: Because it shut not up the door of my mother's womb, nor hid sorrow from mine eyes* (Job 3. 3-6, 9-10).

But nor shall I forget that I am a Christian and that I became a Christian from the first few hours of my life. The birth from the font was an addition to my earthly birth. If I now understand what it means to live by the spirit and to live by the flesh, if I feel within myself the development of a Divine life through the power of God's grace, if I notice how everything within me, that used to be the law of my life after the flesh, is gradually dying off, as little by little in all my limbs, in my mind, heart, will and feelings one holy Law of God establishes itself, as less and less of my own life remains in me and as I feel more and more that Christ lives in me, then the beginning of it all was the birth in spirit, which the an-

nt and holy custom made inseparable m our physical birth. St. Paul the ostle exhorts: *For as many of you have been baptized into Christ have on Christ* (Gal. 3. 27), that is he o, feeling the urge to live in accorice with his Heavenly predestination i having no strength for this, would eech for help the Redeemer of the rld, the Son of God Jesus Christ, who fesses to Him that in Him alone he i find help for reaching his goal, that regards everything as worthless and, xing Him to accept himself among s chosen ones, agrees that the rite be formed over him signifying his en- into the holy communion with Him.

who is baptized into Christ, re- ves with the Baptism everything that rist has brought with him to men. oner or later—depending on how true the recipient himself to his resolve— whole wealth of a renewed life ll be revealed in him; he will change wardly and outwardly in such a way if he were clad in Christ himself, s truth and His merits. The moment en the Divine spark first kindles the tinguished power of the soul is of an valuable importance.

If only we could experience again at happened to us at that instant! t us at least not be distrustful of the timonies of those who had such an opportunity. St. Cyprian wrote after s Baptism: "While I remained cove- d in the darkness of night and per- red by the tempests of the turbulent e, full of doubts, knowing not the pur- se of my life, alien to the light of th, was wondering as one who has st his way, so long the promise of od's grace of being reborn, of ceasing be what you were before receiving a w life in the font of Baptism, of anging one's mind and heart without ering the bonds of flesh, appeared to something difficult that could hardly accomplished. How can there be, I ought, such transformation that all a sudden one could become free om the things that were made crude us by nature, or that became crude om habit, from things that had become eply rooted in us! How soon will e learn moderation who is used to vish suppers and meals? Would a person who was famed for his expen-

sive costumes, who used to wear glit- tering gold and purple, agree to wear simple clothes? He, who thrived on high ranks and honours, can not live with- out fame. He who was surrounded by admirers, who likes to receive signs of respect from a servile crowd would take it as a death sentence being left alone. How can one change who is used to seductive pleasures, for whom it has become necessary that wine would make him merry, that pride would make him arrogant, wrath would inflame, greed torment, cruelty injure, vanity give comfort and love throw itself down be- fore him—this is what I used to say to myself, being myself entangled in a multitude of delusions of my former life from which I never hoped to be freed, being submitted to all the vices that ensnared me and having lost all hope of better things to come and nourishing all the alien things as my own. But when through the power of the water of rebirth all the filth of the past was washed off from me and when the light from above streamed into the cleansed heart and clean breast, when having breathed in the Spirit from Heaven I became a new man, then how surprised I was to see all my doubts being resol- ed, the hidden things being revealed, the darkness became light, what seemed to be difficult became easy and what seemed to be impossible became easy to perform. And it was impossible then not to realize that the earthly and born of the flesh and submitted to sin has be- come Godly and inspired by the Holy Spirit". We, who were baptized before the Selfawareness was revealed in us, do not remember this moment. But the grace of the Holy Spirit has accom- plished its work within ourselves and *God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father* (Gal. 4. 6). In this we trust, and the Holy Church attests unto this.

How radiantly joyful to us is this recollection of our life's renewal in the font! All powers of the soul are en- raptured at the thought of God's grace and benevolence of accepting us, de- filied by sin, as His children when we were baptized into the death of Jesus. Now we have access to Thee, the Unat- tainable, which means that our heart

PEACE MOVEMENT

CHURCH FOR SOCIETY



THE WORLD CONFERENCE: "RELIGIOUS WORKERS FOR SAVING THE SACRED GIFT OF LIFE FROM NUCLEAR CATASTROPHE"

Meetings of the Clergy and Laity of Moscow and the Moscow Diocese

June 9 and 15, 1982

Speech by His Holiness Patriarch PIMEN of Moscow and All Russia at the Meeting of the Clergy and Laity on June 9, 1982

His Holiness expressed his cordial greetings to the esteemed hierarchs attending the meeting and to all its participants, and went on to say: "Today we take stock of the successful outcome of the recent World Conference: 'Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe'. It is deeply rewarding to know that our appeal for increasing the contribution of believers to the efforts to save mankind from annihilation in the flames of nuclear war has received ready and the broadest response among the religious circles of the world.

"During the five days in May, Christians, Buddhists, Hindus, Muslims, Judaists, Sikhs, Shintoists and Zoroastrians were intensely working in Moscow, rallied by a common noble objective—to find ways and means of protecting the sacred gift of life from the threat of annihilation. In their statements and decisions the conference participants voiced the will of religious people throughout the world who demand an end to the insane arms race, speedy disarmament, a lasting peace being asserted among nations and just relations among all countries.

"These views of the participants have been clearly reflected in the 'Appeal to the Leaders and Followers of All Religions', 'Appeal to All Governments of the World' and 'Appeal to the Second Special Session of the UN General Assembly on Disarmament' as well as in the tasks of peacemaking efforts

of religious people for the current period of tension in international relations which the participants worked out. I will not dwell on the content of these final documents. You will hear this from Vladyka Archbishop Pitirim. All I want to note is how timely our Moscow conference was and still remains. Practically every day and every hour bring alarming news from different parts of the world about continuing growth of militarism and about outbreaks of international conflicts. Therefore in his message to the participants of our conference the Chairman of the USSR Council of Ministers Nikolai Aleksandrovich Tikhonov pointed out that 'today, as never in the past, it is necessary that every person on our planet, believer and non-believer, should be deeply aware of his personal responsibility for preserving peace and establishing just relations between states on the basis of the principles of peaceful co-existence and cooperation'.

"A few days ago the Second Special Session of the UN General Assembly on Disarmament opened in New York.

"The eyes of all men of good will are fastened on this session now in the expectation that it will produce positive results for the present-day world. The World Conference Appeal to the session says: 'On behalf of the hundred of millions of religious people whom we represent, we address to you this appeal to take resolute action to stop the arms race, to cleanse our Earth

n the blight of nuclear weapons and devote the vast resources now wasted on armaments to the building of a world without wars, in which peace and justice would triumph and in which all people would be guaranteed a life worthy of human existence'.

I believe that at this meeting we will also work out an appeal to the participants in the Special Session in order to support them in their difficult work and to inform them of the expectations and hopes placed on them by the Orthodox clergy and flock of Moscow. We are hopeful that the responsible representatives of countries attending the Special Session will be able to arrive at truly constructive decisions that will put an end to the unrestrained growth of both nuclear and conventional weapons and hasten the coming of true peace without arms as foretold by the Prophet of God, Isaiah (2.4).

'Esteemed participants in this meeting, our World Conference met at a time of an outstanding milestone in the history of our great country—the 60th anniversary of the Union of Soviet Socialist Republics. It is deeply gratifying for us to know that from the very first days of our state's existence its policy has been a policy of peace and friendship with all nations. New Soviet peace initiatives put forward by Leonid Ilich Brezhnev are well known to us and offer to the whole world a convincing proof of this fact.'

'The children of the Russian Orthodox Church together with all Soviet people actively support the foreign policy of peace of our state. This was vividly demonstrated during the preparations for and holding of the World Conference. This was also mentioned in the many letters and telegrams sent to our peacemaking forum by numerous clerics and laymen of our Church. In the awareness of their personal and our com-

mon responsibility for preserving world peace they also wrathfully condemned the policy of the ruling circles of states in which the race of nuclear and other weapons of mass destruction is fired up by all means, where there is propaganda of 'a limited nuclear war' and where military hysteria is being whipped up in every way.'

"Most honourable fathers, brothers and sisters,

"I cordially thank the clergy, church councils and parishioners of the Moscow churches for the much needed spiritual and material support for the preparations for and the conduct of our World Conference and many of you personally for your direct participation in it. So do not relinquish also in the future, my dear, your efforts in this sacred peacemaking ministry.

"With the omnipotent help of God, let us multiply our labours for the benefit of our great Motherland, pool our efforts to preserve and consolidate international peace with all men of good will, because in the face of the nuclear threat the world needs our constant and ardent prayers and our unslacking and zealous contribution to the efforts to save it from destruction. May humanity, justice, mutual trust and fruitful cooperation triumph in relations among states.

"'May prayers of the millions be like a protecting shield raised over the Earth that would save it from the menace of being destroyed in a nuclear catastrophe'—says the World Conference Appeal to the Leaders and Followers of All Religions. And we trust that our prayers and our peacemaking ministry will hasten the advent of a lasting and just peace on Earth, because, in the words of St. Paul the Apostle *God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name* (Heb. 6. 10)."

Resolution of a Meeting of Moscow Clergy and Laity **June 9, 1982**

We, representatives of clergy of the Russian Orthodox Church serving in the churches of Moscow and representatives of laity of the Moscow parishes, have gathered in order to express our pro-

found filial gratitude to His Holiness Patriarch Pimen of Moscow and All Russia for the initiative of calling and for conducting the World Conference: "Religious Workers for Saving the Sa-

cred Gift of Life from Nuclear Catastrophe" which took place in Moscow on May 10-14 of this year.

We support the conference appeal to the leaders and followers of all religions. We welcome its appeal to peace and endorse its decisions as expressing our own hopes. The conference has called on all believers to help establish a just peace and a world without arms and without wars. We share its view that the production and propagation of all types of weapons, especially nuclear and chemical ones, must be seen as a moral evil, as a crime against humanity and against the will of God the Creator.

We add our voice to the Conference appeal to governments of the world to provide their contribution without delay to implementing the vital aspirations of mankind for the time foretold by the Prophet Isaiah, when *nation shall not lift up sword against nation, neither shall they learn war any more*, and ban the weapons of mass destruc-

tion and put an end to the insane arm race.

We see the hope for preserving peace in the initiatives of our government-to reduce unilaterally the nuclear arsenal in Europe. We welcome concrete steps by all governments and all men of good will which can bring closer cherished peace.

We assure Your Holiness that by our ministry, zealous prayer and active love of our neighbours, our pastoral preaching of peace and strengthening the Peace Fund we shall continue to help the Orthodox flock grow in the spirit of love and peace, of creative participation in building our country's well-being.

In these sacred days of celebrating Holy Pentecost, when the Holy Spirit revealed in the descent upon the Apostles Its omnipotent power, we confess with prayerful hope our steadfast desire for peace, for acting together with all men of good will to save the sacred gift of life on our planet.

Appeal to the Second Special Session of the UN General Assembly on Disarmament by a Meeting of Moscow Clergy and Laity June 9, 1982

We, Moscow Orthodox clergy and representatives of laity of the Moscow parishes, address the leaders and responsible delegates of states attending the Second Special Session of the UN General Assembly on Disarmament in order to add our voice to the appeal for peace. Our pastoral meeting believes that concern for peace and mutual understanding cannot be a sphere of inter-state relations only and that the Church must not stand aside from solving the vitally important problems of our time.

The World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" that met in Moscow from May 10 to 14, 1982, has demonstrated with great spiritual force that concern for the future of the world is shared by everyone and that mankind shares a common recognition that preserving the supreme gift of life has become the primary and urgent task of all men to whom the destinies of nations and states are

entrusted and who follow the call of conscience.

We support the appeal of the world conference to the Second Special Session of the UN General Assembly on Disarmament-1982 and we see in its words the expression of our own thoughts and feelings which persistently echo in the hearts of every clergyman and layman. We followed the work of this conference during its session. And now we have carefully analyzed the contribution which this conference has made and can make to the cause of preserving peace on Earth.

The desire for peace makes it necessary to constantly seek new ways and means of its strengthening. The Second Special Session of the UN General Assembly gives people a new hope. Everything must be done to concentrate our thinking and good will on the main directions of working for peace, disarmament, stabilizing the present insecure situation and providing conditions for a transition to a life-asserting stage.

the development of international
tions.

In the current political situation So-
-American relations are of primary
importance. But we trust and we know
that the destinies of nations, big and
small, are interconnected, that in the
process of building peace the truly great
are those who work for the benefit of
peace.

We appeal to the governments to
place a ban on the spreading of military
doctrines and to go to the conference
table so as to reach an agreement
without delay on general and complete
disarmament. The first step we want to
take in this direction should be limiting
the deployment of nuclear missiles and destroying
all other weapons of mass annihilation:
nuclear, radiological, chemical and
biological.

Together with the multi-million flock

of the Russian Orthodox Church, with
all our people and together with people
in various countries and continents
who are making important efforts for
the sake of the future of mankind we
want this hope not to be in vain.

May the Lord bless your mission and
help you take decisions that would
bring governments and leaders vested
with responsibility to the conference
table so that their talks would result in
practical decisions for saving peace
before the shadow of universal death
is cast over the Earth. By the strength
of our faith, unanimous prayer and witness
of our Christian conscience we
shall do everything to implement the
decisions of the UN Special Session for
the good of mankind.

June 9, 1982
Moscow

(Signatures follow)

ADDRESS

f His Holiness Patriarch PIMEN of Moscow and All Russia to the Participants in the Meeting of the Clergy and Members of Parish Councils of the Moscow Diocese on June 15, 1982

Dear Eminence, dear Vladika Yuve-
iy,

Dear fathers, brothers and sisters,
our meeting today is devoted to the
results of the recent World Conference:
"Religious Workers for Saving the Sa-
feguard of Life from Nuclear Catastro-
phe" held in Moscow on the initiative
of our Church. This conference, in our
view, has been a tangible contribution
of believers of many religions to the
common efforts of all men of good will
to strengthen peace and preserve life on
Earth. According to the responses we
have received from the religious circles of many
countries, one can say with confidence
that this representative peacemaking
work has been a success.

The inspired efforts of the World
conference participants were crowned
with results which we consider to be
most efficacious in their spiritual signi-
ficance and rich in ideas contained in
them, which, taken together, represent a
programme of contemporary peacemak-
ing ministry by religious people. This
position was reflected in the three final
documents of our conference: "Appeal
to the Leaders and Followers of All
Religions", "Appeal to All Governments

of the World" and "Appeal to the Second
Special Session of the UN General
Assembly on Disarmament". In the
"Appeal to All Governments of the
World" participants of the inter-religious
forum welcomed the recent peace
initiatives launched on behalf of our
state by Leonid Ilyich Brezhnev. For us
this is a heartening fact. In the present
responsible period which is marked
with continued international tension,
our country's consistent policy of peace,
which expresses the will of all our people,
is of an especially great importance
for saving mankind from destruction in
the conflagration of nuclear war.

On June 7 of this year, the Second
Special Session of the UN General As-
sembly on Disarmament began its res-
ponsible work in New York. People
throughout the world pin their hopes
and aspirations on it. And I urge you,
dear fathers, brothers and sisters, to
pray for the success of its lofty mission,
that it may truly serve for the well-
being of all human race.

Many of you, dear fathers, brothers
and sisters, have contributed to the
success of the World Conference in var-
ious ways—by participating in the pre-

parations for and holding of it, by financial support and by prayer. For all of this please accept my heartfelt gratitude. Our God is the God of love and peace (2 Cor. 13. 11), and your active involvement in peacemaking ministry attests to your devotion to the Commandments of our Lord and Savior Jesus Christ.

The children of our Holy Church have always come out in defence and for asserting of a durable and just peace. Being loyal to the age-old patriotic and peacemaking traditions of the Russian

Orthodox Church, let us, dear friends continue to increase in the future our efforts for the good of our Motherland and for the strengthening of universal peace.

May the blessing of Him Who Himself is our Peace (Eph. 2.14) remain upon you.

With love in Christ,

+PIMEN, Patriarch of Moscow and All Russia

June 14, 1982
Moscow

**ADDRESS OF THE MEETING OF CLERGY AND LAITY
to His Holiness Patriarch PIMEN of Moscow and All Russia**

June 15, 1982

Your Holiness,

Our meeting of clergy and laity of the Moscow Diocese, held with your primatial blessing in order to discuss the outcome of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", has received with great excitement and gratitude your paternal greeting and blessing. They have inspired us to successful work and unanimity. We wish to express to Your Holiness our cordial gratitude for your historic initiative in calling the World Conference, which has been a success, which has stirred the whole religious world and has mobilized the followers of all religions to selfless efforts to save the sacred gift of life on Earth.

We fully support all appeals launched by the World Conference and cordially endorse them. We are also convinced that "religions of the world should condemn with one voice as a moral evil the production, development, testing

and deployment of all types of nuclear weapons by any quarters. This is not a political, but above all a moral issue. Religions... must speak out clearly loudly and unambiguously, since it is saving the sacred gift of life which is at stake", as it is well said in the "Appeal to the Leaders and Followers of All Religions".

We respectfully wish Your Holiness abundant God's help in your great patriarchal ministry, your sacred patriotic and peacemaking efforts, good health and prosperity in all things. We shall be tireless in our heart-felt prayers for Your Holiness and for peace of the world, doing all we can for the well-being of the Holy Russian Church headed by you and of our beloved Motherland.

With filial love in the Lord on behalf of the meeting,

Metropolitan YUVENALIY of Krutitsy
and Kolomna

**To the Chairman of the Second Special Session
of the UN General Assembly on Disarmament,
His Excellency Ambassador Ismat KITTANI**

Your Excellency,

The clergy and laity of the multi-million Moscow Diocese of the Russian Orthodox Church who have gathered to consider the results of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", deem it timely and necessary to address in your person all

the participants in the Second Special Session of the UN General Assembly on Disarmament.

Having assessed the blessed experience of the inter-religious conference we realize only too well what the arms build-up and the threat of nuclear catastrophe bring to the world. Having fully endorsed the results of the World

FOR THE 475th ANNIVERSARY OF THE INVENTION OF
THE RELICS OF ST. EVFIMIY OF SUZDAL



ST. EVFIMIY OF SUZDAL'S BLESSED DEMISE

*(Murals at the Transfiguration Cathedral of the Monastery
of the Saviour and St. Evfimiy in Suzdal)*





The graduation ceremony in the Church of the Protecting Veil of the Moscow Theological Academy and Seminary on June 7, 1982, Holy Spirit Day. Above: His Holiness Patriarch Pimen delivering an exhortation. Below: His Holiness presenting the graduates with memorable gifts

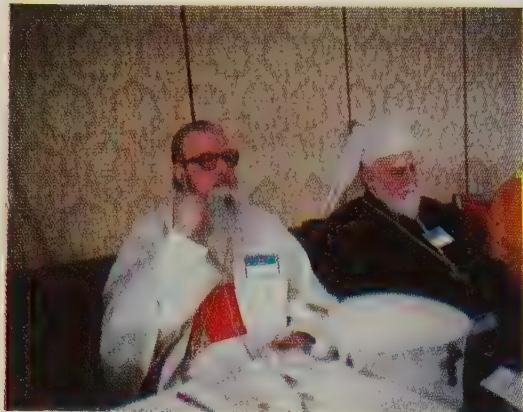


His Holiness Patriarch Pimen and permanent members of the Holy Synod on the balcony of the patriarchal chambers in the Trinity-St. Sergiy Lavra on July 18, 1982, the Feast of the Invention of the Relics of St. Sergiy



THE WORLD CONFERENCE: "RELIGIOUS WORKERS FOR SAVING
THE SACRED GIFT OF LIFE FROM NUCLEAR CATASTROPHE"

Moscow, May 10-14, 1982



Above, left to right: His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa; Romesh Chandra, President of the World Peace Council. In the centre, on the left photo: His Beatitude Patriarch Justin of Romania and His Holiness Patriarch Maksim of Bulgaria in the presidium; on the right photo: Bishop Milutin of Timok, Serbian Orthodox Church (right) and Archpriest Vasilii Tarasiev. Below: the Ven. Kushok Bakula Rimpoche, President of the National Centre of the Asian Buddhist Conference for Peace, India (left); the Rev. Tsutomu Hoshino, Sintoist, Japan (right)

THE WORLD CONFERENCE: "RELIGIOUS WORKERS FOR SAVING
THE SACRED GIFT OF LIFE FROM NUCLEAR CATASTROPHE"

Moscow, May 10-14, 1982



Above and on the centre right photo — in the presidium of the conference; on other photos — in the session hall



On June 13, 1982, His Holiness Patriarch Pimen received in his Moscow residence the delegation of the Union of the Evangelical Churches in Germany (FRG)



Metropolitan Aleksiy of Tallinn and Estonia and Bishop Dr. Eduard Lohse signing the Communiqué on the visit of the delegation of the Union of the Evangelical Churches in Germany (FRG) to this country on June 24, 1982, at the Moscow Patriarchate

SEMINAR OF THE CEC MEMBER-CHURCHES IN THE USSR AND CHURCHES
MAINTAINING ECUMENICAL COOPERATION WITH THE CEC

Pukhtitsa Convent, June 27-29, 1982



Archbishop Dr. Edgar Hark of the Evangelical Lutheran Church in Estonia speaking at the ecumenical seminar in the Pukhtitsa Convent

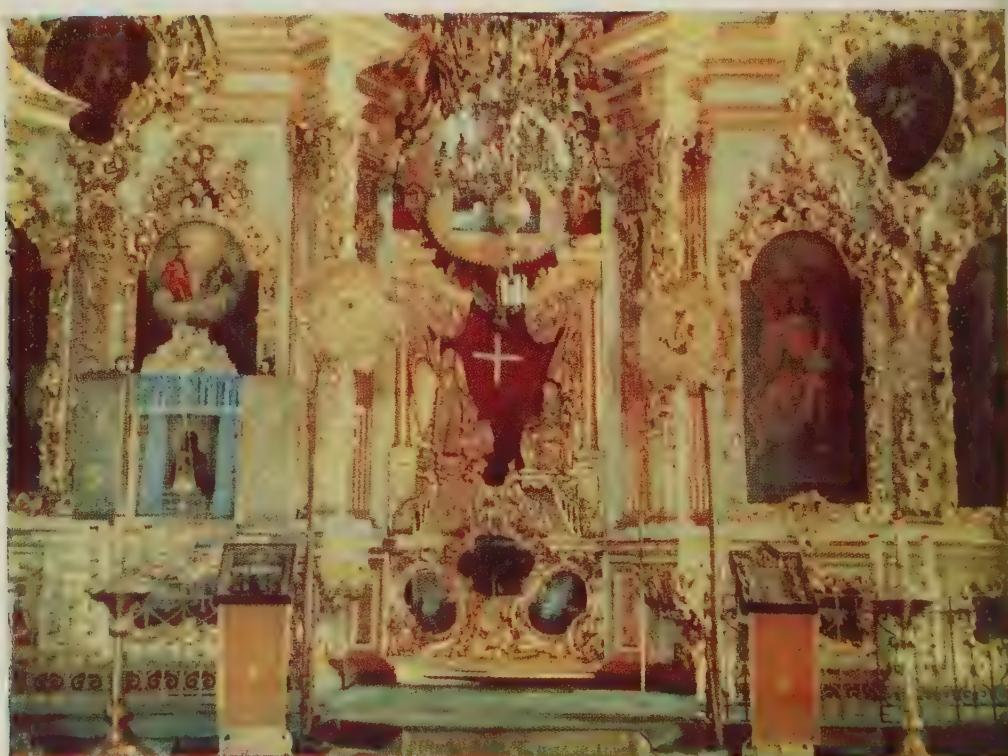


The participants in the ecumenical seminar in the Pukhtitsa Convent

THE CATHEDRAL CHURCH OF THE DORMITION IN VLADIMIR
(after its restoration)



Archbishop Serapion of Vladimir and Suzdal consecrating the sanctuary in honour of the Orthodox Prince St. Gleb, the Heavenly Patron of the city of Vladimir



The iconostasis of the Cathedral Church of the Dormition in Vladimir. To the left of the Holy Doors — the Vladimir Icon of the Mother of God, which was painted, in accordance with the legend, by St., Petr , Metropolitan of Moscow (14th century)

ference, we want especially to draw attention to its "Appeal to the Second Special Session of the UN General Assembly on Disarmament". We wish to say again that "on behalf of the hundreds of millions of religious people whom we represent, we address you this appeal to take resolute action to stop the arms race, to cleanse Earth of the blight of nuclear weapons and to devote the vast resources now wasted on armaments to the building of a world without wars, in which peace and justice would triumph in which all people would be guaranteed a life worthy of human existence. You bear a great responsibility for the destiny of mankind. If you hesitate to take resolute and bold action now, mankind will be plunged into sorrow and cynicism. If, on the other hand, as hope and trust, you take a deliberate and well-calculated risk in order to reduce tension and boldly move forward,

ward, mankind will always be grateful to you and will always remember your historic session with praise and gratitude".

We cordially greet you and ardently appeal to you to avert from the Universe the lethal scourge of armaments and find effective means for disarmament which the whole of mankind is expecting from you. We are deeply inspired by God's promise uttered through the Prophet Isaiah concerning the possibility of an era of peace: *And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more* (Is. 2.4).

We assure you of our constant prayers for the success of your sacred labours.

On behalf of the meeting,

Metropolitan YUVENALIY of Krutitsy and Kolomna

REPORT of Metropolitan FILARET of Minsk and Byelorussia, Chairman of the World Conference, at the Meeting of Heads and Representatives of the Churches and Religious Associations in the Soviet Union Devoted to the Conference Results

(The Trinity-St. Sergiy Lavra, July 6, 1982)

our Holinesses,
esteemed heads and representatives
Churches and religious associations
our country,

I think each of us is still under the
pressure of those exciting and unforgettable days when prominent representatives of different religions came to Moscow from all parts of the world to proclaim to the world through the strength of their unity in the cause of ending the great Divine gift of life — the will and ardent desire of millions of millions of the faithful on our planet to live in peace, tranquillity and security.

Permit me briefly to recall the events that preceded the calling of the World Conference: "Religious Workers for the Sacred Gift of Life from clear Catastrophe".

The complicated and most dangerous international situation of the past few years, on the one hand, is causing

among all men of good will profound concern for the future of humanity and, on the other, is calling to life a growing number of various peace movements, and serves to promote the unity of all peace champions and makes them increase their effort in the sacred struggle for life, peace and a bright future for the Earth.

The faithful of our Motherland have been invariably active in many different forms and ways in the cause of preserving and strengthening peace. The Churches and religious associations in the Soviet Union already have 30 years of successful experience in joint action for peace. We have repeatedly gathered together within the sacred walls of the Monastery of St. Sergiy to discuss the problem, one of concern to all of humanity, of preserving peace and in order to launch fresh concerted efforts to protect life on the Earth.

A year ago, on July 9, 1981, the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia, appealed to all the faithful to multiply efforts to prevent a nuclear catastrophe and to save the sacred gift of life on Earth. His Holiness Patriarch Pimen launched an initiative to convene an international conference of followers of the world's different religions to jointly discuss the problem of the nuclear threat in the light of the mounting danger to world peace.

I would like to note with gratitude that this initiative of His Holiness Patriarch Pimen was enthusiastically acclaimed by all of you, dear friends, by all the Churches and religious associations in our country.

The appeal of His Holiness Patriarch Pimen was vigorously supported by the leaders of different Churches and religions of the world.

Prominent representatives of the Buddhist, Christian, Judaist and Muslim religions from 29 countries on five continents gathered in Moscow on October 1-2, 1981, at the invitation of His Holiness Patriarch Pimen of Moscow and All Russia.

The participants in this meeting unanimously came out in favour of holding the world inter-religious peace conference. The tasks of this conference were mapped out and its International Preparatory Committee elected, consisting of 46 eminent religious representatives from 29 countries. The sessions of the International Preparatory Committee were held on October 2 of last year and January 26-29 and May 9 of this year. In addition, sessions of the Working Presidium of the International Preparatory Committee were held on December 7-8, 1981, and March 29, 1982. As a result of this work, the time and the venue of the conference were fixed, the number of participants determined, the conference programme compiled, a number of topics for examination at plenary sessions as well as themes for individual reports in working groups were elaborated, and numerous other questions connected with the holding of this international forum were considered.

I am pleased to note before this as-

sembly that the idea of holding the inter-religious peace conference in Moscow had generated strong interest not only in the religious but also among the international and Soviet public.

In view of the desire of many prominent representatives of various religions to take part in the Moscow Conference, the International Preparatory Committee had to increase the number of invitations it sent out from 350 to 500, but even this quota proved insufficient. As is known, the Moscow Conference was attended by 590 representatives of the Buddhist, Christian, Hinduist, Judaist, Muslim, Sikh, Shintoist and Zoroastrian religions from 9 countries.

For five days, from May 10 to 14, the Heads of Churches and leaders of different religions, government ministers and parliamentarians, representatives of world and regional inter-confessional organizations and prominent public figures and scholars inspiredly worked together for the cause of preserving the sacred gift of life on Earth. In their speeches representatives of different faiths paid a great deal of attention to an examination of the spiritual foundations of peacemaking contained in the doctrines of their respective religions.

In his address at the conference His Holiness Patriarch Pimen set forth profound theological substantiation of the ministry of peacemaking and the Orthodox concept of the duty to preserve the sacred gift of life. Drawing on Holy Scripture and the great dogmatic legacy of the Holy Fathers, His Holiness clearly showed that for a Christian "working for peace is the expression of the very essence of grace-giving life in Christ". Defending the greatest Divine gifts—those of life and peace—in the sacred duty of each Christian.

Speaking about the obligation of the faithful "to defend the right of all other people to a peaceful life", His Holiness Vazgen I, Supreme Patriarch and Catholicos of All Armenians, stressed that "we, clergymen, in this epoch of the unbridling of fearsome nuclear weapons must exhort the faithful that all nations in the world are the one people of God, a common fraternity, one family with a common destiny and

mon future. Of all the human s," His Holiness Patriarch Vaz-I said, "we believe that the right peace should be considered the est."

e well-known American evangelist the Rev. Dr. Billy Graham, spoke of the Christian's responsibility for peace in the nuclear age. "Human" Dr. Billy Graham said, "is sacred only because God created it, but... man alone was created in the image of God... The individual person's dignity before God, and this is a fundamental fact which stresses his uniqueness and underlines his value in society... Life is a sacred gift of God and the taking of human life is an affront to God's original design of His creation... It is the special responsibility of religious leaders... to work toward an international ban of today's weapons of mass destruction... We are pray for peace, and we—both individually and collectively—are to work for peace... Christ came to bring peace, and we are to bring peace also."

Proceeding from the doctrine and principles of the Muslim religion, its representatives at the conference pointed out that Islam preaches peace and unity. In his address of greeting the eminent Mufti Ziyautdin Khan ibn Babakhani said: "Everything that exists on earth, everything that the hand of Allah the Creator has given us, will serve to enable the human race to continue its existence. And men will hate and reject everything that violates the Commandment of Allah, the blessed man to live in peace."

"Islam," stressed the Supreme Mufti of Syria, Sheikh Ahmad Keftaru, "condemns any manifestation of evil and opposes everything that harms people. Among the things that provide for the remission for sins is peacemaking, which the One sent by Allah, and at the head of reason, after religion, is for people and doing good to each man, good and evil man alike."

Prof. Ch. Jugder, General Secretary of the Buddhist Conference for Peace, spoke at the conference about the adherence to the cause of peace of the followers of Buddhism. "The Lord Buddha taught that the oppression of others by the sword sharply contradicts the

principles of humanity and is therefore an unforgivable evil." The Buddhist movement for peace is the implementation of Buddha's teaching on peace and tranquillity. Buddhism is a religion which regards peace to be the indispensable prerequisite of human happiness, prosperity and spiritual development. In the Buddhist view, human life is the greatest value in the world.*

The idea of peace has always played a significant role in the establishment of the spiritual and moral life of Judaism, said Dr. Laszlo Salgo, the Head Rabbi of Hungary, in his speech. The great Moses and his followers, the Prophets, taught others to implement this idea.

The sacred books of the Hindus urge living in peace and love for people. "If a person realizes that one and the same God—the all-suffusing inner ego—abides in all living beings, he cannot hate his fellowman and do him harm." **

In his speech the Indian parliamentarian, Dr. Rajinder Kaur, Ph. D., who belongs to the Sikh religion, spoke about the pricelessness of human life and the sinfulness of war.

The very idea of nuclear war is repulsive to Sikh religious thought, because it can destroy life and lead to the complete annihilation of mankind, this loftiest expression of the Highest Ego, God Himself.

Speaking on behalf of the religious circles of Japan, Shintoist Shojun Mibu stressed that nuclear war is absolutely unacceptable to the Shintoists, who firmly believe in the commandment *Thou shalt not kill*.

"The religion of Zoroastrianism," said Ms. Sabar Havewalla, "is a religion affirming the existence of peace and life, it is extremely optimistic and opposes all forms of destruction of life."

Thus, the prominent figures of various world religions who gathered for the Moscow Conference were unanimous in their view of life as the greatest gift of God which is sacred and inviolable

* The Ven. Sumanatissa Thero, President of the Asian Buddhist Congress for Peace in Sri Lanka.

** Prof. K. Sachidananda Murty, India.

The participants in the conference were unanimous in their view that in our nuclear age defending the highest value in the world—life on Earth—is a difficult, but a necessary and blessed exploit which has to be accomplished by all mankind, and above all by the faithful of the world, who are aware of their special responsibility to God for the preservation of His creation.

The experts who spoke at the conference—Academician G. A. Arbatov, Academician A. A. Baev, and former NATO General Meif von Meyenfeldt—forcefully pointed out the catastrophic consequences which the use of nuclear weapons can lead to.

In their speeches the delegates and guests of the conference also spoke of the horrible consequences of nuclear war, which can result in irreversible disruption of ecological processes, in the destruction of our civilization and the annihilation of life itself on Earth. However, even in the time of peace, the speakers noted in their addresses, the arms race is a crime in itself, for sooner or later the accumulated weapons can be brought into action and used against man and everything living on Earth. The arms race diverts vast material, technological and man-power resources and requires tremendous spendings, which could be used to fight hunger, poverty, illiteracy and disease in the world and to raise the overall standard of living. The growing arsenals of weapons, the introduction of their new types obstructs the economic, social and political development of the nations, creates a source of tension and heightens the lethal risk of nuclear war. The stockpiling of nuclear weapons creates a senseless temptation on the part of certain state and military leaders to make the use of these weapons a reality. All sorts of doctrines appear now about the possibility of waging a "limited" nuclear war, about a pre-emptive nuclear strike and about survival in a nuclear conflict. All these concepts can only heighten the risk of an all-destructive nuclear catastrophe.

Many participants in the conference spoke with approval and gratitude of the foreign policy of peace of the Soviet State, which is manifested in our country's numerous peace initiatives.

As is known, the Soviet Union has launched in the postwar period a total of more than 130 peace proposals aimed at curbing the arms race, creating a climate of trust and detente, and at averting the threat of nuclear war.

Many of the conference delegates stressed the importance of the peace-loving steps taken by the leadership of the Soviet State in recent time, specifically the decision set forth by L. I. Brezhnev on a unilateral moratorium on the deployment of medium-range nuclear weapons in the European part of the USSR and on a reduction of the number of medium-range missiles to be effected already this year.

It is with great satisfaction that we want to point out here that since the end of the Moscow Conference the world has already witnessed several fresh peace initiatives on the part of the Soviet Union. The message of L. I. Brezhnev to the Second Special Session of the UN General Assembly on Disarmament declares that, being guided by a desire to do all in its power to avert from the nations the threat of nuclear annihilation and ultimately exclude the very possibility of this from the life of humanity, the USSR pledges not to be the first to use nuclear weapons. This new vivid expression of our country's desire for peace was welcomed with enthusiasm and hope by the world community.

The Peace Programme of the Soviet State provides a source of inspiration for all peace champions, for all of mankind who thirsts for and strives for peace.

The prominent figures from various religions pointed to the urgent need to work together, while it is still not too late, for ending the arms race, banning the nuclear weapons, for a reduction of all types of armaments, and for the restoration of confidence and detente among states. The struggle for disarmament is the struggle for life, for the present and future of our planet. To save the sacred gift of life from destruction is the moral duty of all religious people both to God and to mankind.

The conference participants spoke with profound satisfaction about the growth in the ranks of peace champion-

observed of late. They specially in this respect the mounting actions of religious organizations in peace, which have organized and indeed the impressive peace marches, forums and demonstrations have taken place in Europe in this time.

Less impressive have been the actions launched by the peace champions in Japan, the only country to have experienced the horrors of an atomic bomb, which still feels its tragic after-effects.

During the first days of the Second Special Session of the UN General Assembly on Disarmament a huge rally was staged in New York by the champions of peace, detente and disarmament who want to preserve the Divine of life on Earth.

People of different faiths, nationalities and convictions gathered from all corners of the globe to express to the participants in the Special Session their ardent desire that there should be disarmament, which would enable nations to live in peace. This action which some one million people took was unprecedented for New York. The realization that the world can be destroyed in the conflagration of war has penetrated human minds and hearts, and people have united to save life on Earth.

Today the struggle for peace has become a part and parcel of the life and activities of millions of men of good will.

But what has been achieved in this field is not enough. The peace champions should unite and increase their efforts. In this connection the participants in the forum pointed out that it is necessary for all the faithful of the world, irrespective of confessional differences, to work together on the local, national and regional levels to achieve life and assert peace on our planet.

Churches and religious communities' preachers should remind the faithful of the need to attain inner peace, peace within oneself, peace with one's neighbours, and peace with all of God's creation, for without this it is impossible for man to achieve that spiritual and moral perfection to which our faith summons each of us.

Much was said in the speeches of the delegates about the sacred duty of believers to influence the formation of public opinion in favour of peace, and to remind the leaders of great and small powers of their responsibility for people's destinies and to demand that they take effective measures for detente, disarmament and peaceful co-existence of nations.

The World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" drew particular attention of leaders of different countries, prominent statesmen, religious and public figures. The Chairman of the USSR Council of Ministers Nikolai Aleksandrovich Tikhonov sent to the conference participants a cordial message of greeting. The head of the Soviet government assessed highly the noble ideas and aims of the inter-religious forum in Moscow and wished the participants in the conference every success in their work.

The conference delegates received with inspiration and gratitude the message from Chairman of the USSR Council of Ministers N. A. Tikhonov and sent him their reply.

The participants in the world inter-religious conference also received a message of greeting from the UN Secretary-General J. Perez de Cuellar, in which he writes: "I wish to assure you that I share your profound concern at the potential consequences of the current arms race, just as I share your conviction that people of good will throughout the world must unite their efforts to halt and reverse this seeming rush to destruction. No more urgent challenge confronts the entire world community."

The conference received greetings from President Spyros Kyprianou of Cyprus, President of the Republic of Finland Mauno Koivisto, Prime Minister Indira Gandhi of India, the Chairman of the Council of Ministers of the Mongolian People's Republic Jambyin Batmunkh, and the Chairman of the Christian Democratic Union of the GDR Dr. Gerald Götting.

The participants in the forum were personally greeted by some of the most prominent representatives of the religious world, who were members of the

Honorary Presidium of the conference, and by officials of world inter-confessional and peace organizations. Messages of greetings were also received from Dr. Robert Runcie, the Archbishop of Canterbury, the Dalai Lama and many other prominent religious figures of the world.

The faithful of our country warmly acclaimed the holding of the World Conference in Moscow; they offered prayers to God for its success and donated whatever they could to the fund of this peace forum.

More than 700 letters and telegrams of greeting were sent to the conference from the communities of Buddhists, Christians, Judaists and Muslims in the Soviet Union, and also from religious and public figures.

The ideas and wishes contained in these numerous greetings stimulated the theological discussions of the participants in the conference and contributed to the adoption of practical decisions.

Profound interest in the conference was shown by the mass media. Over 250 foreign and Soviet journalists were accredited at the conference. The press, radio and television of this country and many other widely covered the proceedings of the inter-religious peace forum. The Moscow Conference aroused a broad international response in all parts of the world. We are still receiving comments on the work of this conference from many countries. Here are a few of them.

His Beatitude Patriarch Justin of Romania, who took part in the conference proceedings, sent upon his return home a message to His Holiness Patriarch Pimen, which reads: "...we ask Your Holiness to accept our sincerest congratulations on having conceived, organized and carried through most effectively this majestic assembly of religions in defence of peace, and having achieved fine results... We believe that the cause in which we took part is pleasing to God and valuable to man, and is also making a fine contribution to the success of modern man's efforts to preserve his existence and attain a peaceful and happy life, over which the spectre of death does not hang."

The Rev. William P. Thompson, a official of the United Presbyterian Church in the United States, expressed his gratitude to His Holiness Patriarch Pimen for his initiative in convening and for the fine organization of the meeting.

The evangelist, the Rev. Billy Graham writes: "...Although the conference is over, I am certain that its impact is only beginning as its participants return home to work practically for peace throughout the world, to think and act."

On behalf of the Australian delegation which took part in the Moscow Conference, Prof. James Udy, Rectory of Wesley College and Chairman of the Sydney Diocese of the United Church of Australia, expressed deep gratitude to His Holiness Patriarch Pimen for its success.

The Ven. Nakorn Khemapali, General Secretary of the Buddhist University of Thailand, reports that information of the Moscow Conference was shown on his country's television. He expresses the hope that "the voice of religious figures will be heard by people throughout the world over."

General Secretary of the Committee for Christian Peace Exchange Iosias Teeda wrote from Japan that the international religious peace meeting held in Moscow imparted an impetus to this committee's decision to hold the Second Peace Conference of Japanese Christians in November 1982.

Last month a consultation was held for the WCC member-Churches from socialist countries with representatives of the leadership of the World Council of Churches. Dr. Konrad Raiser and Prof. Todor Sabev, deputies of the General Secretary, and Dr. Ulrich Becke, chairman of the WCC European Working Group, who were present at the meeting, gave a high assessment of the Moscow Conference, pointing out that they believed that its results would have a beneficial effect on the proceedings of the Sixth Assembly of the World Council of Churches scheduled for next year in Vancouver.

The representatives of all the Churches of Hungary spoke about the results of this conference as a great suc-

for the religious peace champions. The participants of the Budapest inspiringly perceived the work of the inter-religious forum in Moscow pointed to the value of its participants' contribution to peace on Earth. The World Conference: 'Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe' is of great and extreme importance," reads the appeal of the leadership of the Christian Peace Conference to the participants in the work of the Christian Peace Conference. "...Its appeal for ending the nuclear arms race and its central theme on the saving of life, created and given by God, will provide a valuable and resolute impetus for the Second Special Session of the UN General Assembly on Disarmament and make a major contribution to its agenda."

A session of the CPC Commission on International Questions was held this week in the GDR. The participants in the meeting discussed the Moscow World Conference. They expressed profound satisfaction over the importance of the documents adopted at this conference and underscored the unity of the congress, its common platform and unanimity in adopting decisions. Mention was made of the necessity to hold a number of seminars on the Moscow World Conference and to invite representatives of other countries to them. At an ecumenical seminar of the Churches in the Soviet Union—Members of the Conference of European Churches, and Churches fraternally operating with this regional ecumenical organization, which was held from June 27 to 29, 1982, in the Pukhtitsa Convent of the Dormition, Tallinn Diocese, along with a discussion of the work of the Conference of European Churches, the participants praised the results of the World Conference and expressed the conviction that they must be implemented by each Church and each believer. The seminar was attended by the Heads and representatives of nine Churches in the USSR: the Armenian Apostolic Church, the All-Union Council of the Evangelical Christians-Baptists, the Georgian Orthodox Church, the Evangelical Lutheran Church of Latvia, the Evangelical

can Lutheran Church of Lithuania, the Estonian Evangelical Lutheran Church, the Reformed Church of Transcarpathia, the Russian Orthodox Church and the Estonian Methodist Church; the clergy of the Tallinn Diocese and the nuns of the Pukhtitsa Convent were present as guests. A report on the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" was made by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches.

After a comprehensive discussion of the results of the World Conference a document was adopted and addressed to the CEC Presidium and Advisory Committee, which expressed the conviction that it was important that the conference's Appeal to the Leaders and Followers of All Religions be circulated among the member-Churches of the Conference of European Churches, which would enable the CEC to make an additional contribution to the process of ridding humanity of the threat of nuclear annihilation.

These examples are just a small illustration of the positive response to and assessment of the results of the recent world conference. Favourable comments on this forum continue to come in. Of course, there are forces in the world which are irritated by the conference's success. However, their attempt to present this world inter-religious assembly in a negative light pursues solely unseemly political ends. However, as was pointed out at the press conference on the closing day of the forum by a member of its Presidium, the Rev. Dr. Richard Andriamanjato from Madagascar, those who cast doubts on the genuine moral significance and importance of the conference "hardly understand anything about faith, for a truly religious forum stands above considerations of a solely economic and political nature."

Prof. S. Arce-Martinez, Rector of the Evangelical Seminary in Cuba, stated at the same press conference that the goals of this forum are so pure and noble that any attempt to degrade it should be recognized as sacrilegious and shameful. The slogan of the conference expresses public concern

for life on Earth. It stands above political prejudices. Life is a sacred gift of God, and to preserve it from the threat of destruction is a command of the conscience inherent in all people. The representatives of different religions have found common ground for expressing this in the language of their faith and have called upon all people, governments and public organizations to enter the ranks of peace champions.

Your Holinesses, esteemed participants in this lofty assembly,

Offering praise and thanks to God, we can give witness today to the fact that the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" was marked by blessed success, is of great importance in the matter of safeguarding the Divine gift of life on Earth, and has won world renown.

The conference themes were profoundly and comprehensively elucidated in the papers of the representatives of different religions and in the numerous speeches of the participants in the meeting. It will be remembered that there were over 300 contributions in the working groups alone. Many delegates took part in the general debates and spoke at meetings by religions.

All these reports, speeches and greetings contain a wealth of material reflecting the theological view of various religions to the problem of preserving peace and saving life on Earth. We hope to publish the conference proceedings in a separate book. We also plan a number of measures to implement the ideas, suggestions and wishes expressed by the conference participants.

The conference participants adopted three final documents: the "Appeal to All Governments of the World" and the "Appeal to the Second Special Session of the UN General Assembly on Disarmament-1982", as well as a Communiqué. The first of the above-mentioned documents can serve as a fine action programme for all the faithful of the world who are working to establish a just and lasting peace and to save humanity and life itself on Earth from destruction. The task of the conference participants is to return to their Churches and religious communities and to impress upon each believer the ideas,

proposals and wishes contained in the appeal. This will undoubtedly increase the power and importance of action by the followers of different religions marching together along the road to peace.

At present this document of the conference is being circulated among the Heads of Churches and religious associations throughout the world. We believe that religious leaders will support this appeal of the participants of the Moscow meeting and will take further steps toward establishing a just and lasting peace on Earth.

As to the "Appeal to All Governments of the World", at present the document is being forwarded to the heads of governments of all countries. On June 17, His Holiness Patriarch Pimen of Moscow and All Russia was received in the Kremlin by the Chairman of the USSR Council of Ministers Nikolai Aleksandrovich Tikhonov. His Holiness Patriarch Pimen conveyed this appeal to the Head of the Soviet Government and described the proceedings and results of the Moscow international religious peace conference. Nikolai Aleksandrovich Tikhonov gave a high assessment of the efforts of the followers of different religions to prevent nuclear war, underlining the special contribution to the struggle for peace and life on Earth provided by our country's Churches and religious associations. He spoke about the consistent foreign policy of peace of the Soviet Union, which is manifested in the numerous Soviet peace initiatives and steps for easing international tension.

As you will remember, the participants in the recent conference were unanimous in their desire to make their contribution to the successful outcome of the Second Special Session on Disarmament. On behalf of the Churches and religious associations which they represented, the delegates to the conference declared to the participants of this session that "believers everywhere will support... the incessant struggle against militarism and for a world in which the threat of war shall not exist." Immediately after the Second Special Session of the UN General Assembly-1982" was convened by the De-

the Representation of His Holiness Patriarch Pimen of Moscow and Russia in New York, Archpriest adiy Tyschchuk, to the UN Secretary-General, Dr. J. Perez de Cuellar, gave a high assessment to this document.

During the sojourn of His Holiness Patriarch Pimen of Moscow and All Russia in New York from June 21 to His Holiness spoke on behalf of the Russian Orthodox Church as one of the speakers from non-governmental organizations at the Second Special Session of the UN General Assembly on Disarmament, and had a meeting with the

Secretary-General, Dr. J. Perez de Cuellar. In the cordial discussion which took place the Secretary-General assessed the importance and value of the results of the Moscow Conference. "In my opinion," Mr. Perez de Cuellar said, "the Church and religious organizations play a great role in the option and implementation of proposals on disarmament, detente and building trust between states."

The visit of His Holiness Patriarch Pimen to the United Nations was a logical result of the peace efforts to which the Moscow World Conference led the faithful. The Primate of All Russia made inspired speech before the representatives of all nations. His Holiness the Patriarch urged the heads of states and governments to heed the voice of the planet's religious people, who are working for a world without wars.

The speech of His Holiness at the special Session on Disarmament and the documents of our World Conference were circulated at the UN among the session participants.

Many representatives of non-governmental organizations who spoke at the session also pointed to the world inter-

religious conference in Moscow, emphasizing its importance, for it was the mouthpiece by means of which the faithful of the entire world expressed through their delegates their burning desire to live in peace and friendship with all the nations of the Earth.

Esteemed gathering,

The World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" was a milestone in the life of Churches and religious associations the world over, and its results will doubtlessly serve to increase efforts for peace in all parts of the world. The meeting with brothers of our own and different faiths has brought all of us closer and strengthened our confidence that with God's help the followers of different religions, having pooled their efforts with those of all men of good will, can safeguard universal peace.

In conclusion, permit me as the chairman of the recent conference to thank all of you with all my heart, esteemed spiritual leaders, and in your person all our faithful, to thank our compatriots abroad, religious figures and faithful in other countries for your prayers for the conference's success, for your labours in preparing and holding this meeting, for your moral and material support of this peace forum, and for your participation in the theological elaboration of the themes of the conference.

I am deeply convinced that the faithful of our beloved Motherland together with all people of our country will continue to do all they can to uphold the supreme moral and spiritual values, which form the basis of peaceful, just and creative relations among men and nations, and to save the sacred gift of Life on Earth from nuclear destruction.

Thank you for your attention.

In Support of the World Conference Decisions

Meetings of the Clergy and Representatives of Church Councils of Moscow and the Moscow Diocese

"Having worked out and adopted at our conference several documents appealing to the consciousness of the world public, we cannot assume that the work of the conference is over. It is not, it is only beginning, because

our main task lies ahead: using our pastoral possibilities, we must carry into the world the decisions of our conference," said His Holiness Patriarch Pimen in his speech at the closing reception in honour of the participants in

the World Conference on May 14, 1982.

Responding to the appeal of His Holiness the Patriarch, the clerics and representatives of church councils of the city of Moscow gathered on June 9, 1982, at the conference hall of the Publishing Department of the Moscow Patriarchate to discuss the results of the World Conference. Many of them had personally participated in the preparations for and the holding of the inter-religious peace forum, met and talked with representatives of different religions from various countries, far and near. The ideas of the conference are near and dear to all of them and they are all ready to fulfil the tasks set by the conference.

To the singing of the Troparion of Pentecost "Blessed art Thou, Christ our Lord..." His Holiness Patriarch Pimen, the ruling hierarch of the parishes of Moscow, entered the hall. With the blessing of His Holiness the Patriarch, the meeting was opened by Archbishop Pitirim of Volokolamsk, the Vicar of the Moscow Diocese.

His Holiness Patriarch Pimen addressed the gathering with a speech in which he thanked the clerics, church councils and parishioners of the Moscow churches for their spiritual support and donations during the preparations for and conducting of the conference and called upon them not to relinquish their efforts for peace (see p. 36).

Archbishop Pitirim made a report on the work and results of the World Conference and on peacemaking of the Russian Orthodox Church. Vladyka Pitirim emphasized that His Holiness the Patriarch's initiative to call the world forum of religious workers had been prompted by the worsening of the international situation, by the threat hanging over the world.

"God's blessing has accompanied the work of the conference," said Archbishop Pitirim, noting that the forum, which was prepared within a very short period of time, has been a brilliant success and received a broad response and support in religious circles throughout the world.

Vladyka Pitirim also spoke about the functioning of the press-service of the conference, headed by him, as well as about the great attention towards the

world religions on the part of both Church and secular press. 252 representatives of the Soviet and foreign press were accredited at the conference, which was also covered by 17 major TV networks from different countries.

Archbishop Pitirim noted the spirit of solidarity and mutual trust that prevailed at the conference, that "people wanted to share their innermost, their most significant thoughts". The main driving force of all the speeches was pastoral concern for the destinies of the world, a desire to add their voice to the call for peace.

Archpriest Anatoliy Novikov, Rector of the Church of Sts. Peter and Paul in Lefortovo, Superintendent Dean of the First Church District, a veteran of the Great Patriotic War, stressed that the clergy and laity of Moscow approved and supported the conference's ideas and would do their best to promote the cause of peacemaking.

A. S. Klimashin, chairman of the church council of the Church of the Resurrection (Voskresenie Slovenskoye) in the Nezhdanova Street, also fought during the war. He said: "Our people will never forget the victims of the war. We fully share the ideas of the peace forum and regard them as directions for our peaceful life."

Archpriest Vladimir Rozhkov, Rector of the Church of the Icon of the Mother of God "The Sign" in Pereyaslavskaya Sloboda, spoke about the peacemaking traditions of our Church, which have been maintained and multiplied in our time.

All the speakers expressed feelings of filial gratitude to His Holiness Patriarch Pimen, the initiator of the inter-religious forum, for his tireless peacemaking efforts.

P. V. Makartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, noted in his speech the importance and the timely nature of the conference, stressing the high assessment of its results by the Soviet Government.

The meeting unanimously adopted a Resolution and an Appeal to the Second Special Session of the UN General Assembly on Disarmament-1982.

After that N. V. Shishlin, a politica-

erver, read a lecture on the international situation.

In conclusion there was a concert by the patriarchal choir. The participants received records of Church music and medals of the conference as mementoos of the occasion.

* * *

A meeting of the clergy and representatives of church councils of the Moscow Diocese was held in the Dormition Church of the Novodevichy Convent on May 15, 1982. Some four hundred clerics and laymen from the thirteen deaneries of the Moscow Diocese gathered to discuss the results of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" which took place in Moscow on May 10-14, 1982.

The meeting was headed by Metropolitan Yuvenaliy of Krutitsy and Konkovo.

The meeting opened with the singing of the Prayer "O Heavenly King".

Protopresbyter Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen, read out His Holiness' message of greeting to the participants in which the Primate of the Russian Orthodox Church thanked the clergy, church councils and laymen of the Moscow Diocese for their unanimous spiritual and material support of the World Conference.

V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, conveyed greetings of V. A. Kuroedov, the Chairman of the Council, and wished success to the participants in the meeting. He noted the importance of the peacemaking efforts of the Russian Orthodox Church in our people's common peace struggle and the significance of the forthcoming visit of His Holiness Patriarch Pimen to the Second Special Session of the UN General Assembly on Disarmament.

Metropolitan Yuvenaliy in his report noted that the peacemaking activities of the Russian Orthodox Church, her clerics and laymen are conducted in a country which can be called by right "a peace camp", where people of various nationalities and faiths, of various occupations, men and women, young and old, believers and non-believers are

monolithically united in their actions and firm in their convictions. They devote their strength and knowledge to the cause of peacemaking, and they are united in a sacred desire and ardent striving to prevent a holocaust of war, to defend and preserve life on Earth.

Vladyka Yuvenaliy spoke about the patriotism and peacemaking which have characterized the Russian Orthodox Church from the very beginning, and which mark all the stages of her history of a thousand years. He emphasized that our Church would continue to educate her flock in the spirit of peace and love.... "We shall continue our cooperation in the field of peacemaking," he said, "with other Churches and religions in the Soviet Union, with the public organizations working for peace, with all our compatriots, and everywhere we shall witness our Orthodox understanding of the problem of war and peace and provide our religious contribution to the great treasury of peaceful life of mankind."

Metropolitan Yuvenaliy called upon the clergy and laity of the Moscow Diocese to step up their peacemaking efforts. He called on the clerics to develop the peacemaking theme in their sermons, especially on the feasts of the Nativity of Christ and Holy Easter, and also on Victory Day, May 9, when churches are filled with believers who come to honour the memory of their compatriots who gave their lives defending the Motherland during the Great Patriotic War. "We must build peace beginning with our own hearts and our communities," said the archpastor.

A significant part of Metropolitan Yuvenaliy's speech was devoted to the life of the Moscow Diocese. He noted the zeal of the clergy and church councils in their service of the Church. He informed the gathering that the restoration of the Church of the Transfiguration of Our Lord (over the gates) at the Moscow Diocesan Administration was nearing completion. Vladyka Yuvenaliy introduced to the meeting the newly-appointed by him confessor of the diocese, Archimandrite German Krasilnikov, Rector of the Church of the Kazan Icon of the Mother of God in the village of Shemetovo.

Then the Appeal of the World Conference to the Leaders and Followers of All Religions was read out.

N. V. Shishlin, a political observer, read a lecture on the international situation.

Archbishop Pitirim of Volokolamsk spoke of the work of the Publishing Department of the Moscow Patriarchate, its perspectives and plans, and on the publication of the World Conference's materials.

During a common meal which took place in the interval of the meeting, some clerics and laymen who fought in the Great Patriotic War delivered ardent patriotic speeches.

A. A. Trushin, the Representative of the Council for Religious Affairs in the Moscow Region, read a lecture "The USSR Constitution and Soviet Legislation on Religions".

Then Metropolitan Yuvenaliy, Archbishop Pitirim and A. A. Trushin answered questions of the participants.

An animated discussion was held on the report by Metropolitan Yuvenaliy and the three documents presented for the approval of the participants in the meeting: an Appeal to His Holiness Patriarch Pimen, with an expression of

filial gratitude for his guidance of the Russian Orthodox Church in the spirit of love and peace; an Appeal to V. Kuroedov, the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, in which the approval was expressed of the peace-loving policy of the Soviet State; and an Appeal to the Second Special Session of the UN General Assembly on Disarmament-1982, in which the participants in the meeting expressed their solidarity with the ideas of the final documents of the World Conference.

In conclusion, Metropolitan Yuvenaliy pointed out that at their meeting the clergy and laity of the Moscow Diocese experienced a feeling of fraternity through their contacts and discussions of their ministry. He asked the pastor to convey his greetings and blessings to their flock, to convey the call to peace, the call to honest and diligent labour as the fulfillment of the Gospel Commandment.

The meeting ended with the singing of the prayer "It Is Meet".

As mementoes of the meeting, the participants received records of church music and medals of the conference.

Statement by the CPC Leadership: the Israeli Military Aggression Against Lebanon Must Be Stopped Immediately— the Israeli Military Forces Must Be Immediately Removed from Lebanon

Only a few weeks after the world community had been shocked by the outbreak of war in the South Atlantic and had called on the confronting parties to return to the negotiating table, a new threat to peace is emerging in the Middle East. In the first days of June, the Israeli armies launched a massive attack against an independent state, Lebanon. Supported by tanks, the navy and the indiscriminate air bombing of cities and villages, 20,000 Israeli troops—subsequently expanded to 50,000—invaded a neighbouring country which had offered refuge to thousands of homeless Palestinians.

Instead of guaranteeing the rights of

the Palestinian people, including the right to an independent state of their own—a right recognized by the majority of nations of the world—the present Israeli leaders chose an action aimed at their total annihilation. It is an action that disregards the resolutions adopted by the UN and the interests and security of the Arab nations in that area.

At this time when international relationships have deteriorated to a state of instability and when the arms race is continuing at the same speed, the unilateral use of force by the Israeli government in the explosive Middle East region is a threat to world peace and to the future of mankind as a whole.

The CPC condemns these hazardous and highly dangerous military actions of Israel and calls upon the leaders of that country to put an end to their adventurous policy and return to civilized means of solving problems. The CPC also supports the recent resolution of the UN Security Council which calls

Rev. Dr. Lubomír
MIREJOVSKÝ,
General Secretary
of the CPC
1982

Bishop Dr. Károly
TÓTH,
President of the CPC

Metropolitan Dr. FILARET of Kiev
and Galich, Chairman of the
Continuation Committee of the
CPC

Serving the Cause of Peace—the Duty of All Religious People

"A believer must be aware of his dissoluble organic link with the life of other people and with the life of the whole world. This awareness of unity in the human race both in its origin and in its destiny, nourishes man's feeling of solidarity with other people, both near and far away, and enhances his sense of responsibility for the life of all people"—these words of His Holiness Patriarch Pimen of Moscow and All Russia reflect a common understanding of the problem of life by followers of different religions and the proximity of their views of life which follows from it. It was this awareness of their common responsibility that had brought to Moscow some 600 followers of different religions from 90 countries who gathered here for the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" called on the initiative of the Primate of the Russian Orthodox Church.

On the day before the opening of the conference, May 9, the people of this country marked their great national holiday—Victory Day, commemorating the victory over fascism in World War II, the war that took a monstrous toll of human lives. On that day the conference participants who were already in Moscow attended Divine Liturgy in the Patriarchal Cathedral of the Epiphany which was concelebrated by His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa, His Holiness Patriarch Pimen of Moscow and All Russia and His Beatitude Patriarch

on all parties to cease their military actions in Lebanon and on both sides of the Israeli border. The path to peace must be embarked upon by the withdrawal of the Israeli troops from Lebanon's territory and by convoking a conference of all parties concerned, as suggested by previous UN resolutions.

Justin of All Romania, who were assisted by numerous hierarchs and clergy.

His Holiness Patriarch Pimen addressed his guests (see JMP, 1982, No. 6). There were also addresses by His Beatitude Pope and Patriarch Nicholas VI, His Beatitude Patriarch Justin and also by the well-known American evangelist the Rev. Dr. Billy Graham, an honorary guest of the conference.

As they recalled the events of World War II, the speakers also mentioned a new and immeasurably more terrible threat hanging over the world today. The Rev. Dr. Billy Graham pointed out that during the war the two great nations—the Soviet Union and the United States "were allies, fighting side by side against the common enemy"—the enemy so powerful that all ideological differences were set aside. The Rev. Dr. Billy Graham stressed that we must "do all we can to remove this deadly blight from our midst and save the sacred gift of life from nuclear catastrophe".

At 5 p. m. His Holiness Patriarch Pimen, members of the Holy Synod of the Russian Orthodox Church, members of the Working Presidium of the International Preparatory Committee of the World Conference, other conference participants and guests gathered for a wreath-laying ceremony at the Tomb of the Unknown Soldier by the Kremlin wall. For all the foreign participants this was a truly unforgettable experience—an occasion of sharing in the great sorrow of our nation, which had

lost more than 20 million people in the war that was started by the murderous hatred of Nazism.

The world forum of religious figures was solemnly opened on May 10. The delegates and guests who represented Buddhism, Christianity, Hinduism, Islam, Judaism, Shintoism, Sikhism and Zoroastrianism gathered in the congress hall of "Sovincentr" of the USSR International Chamber of Trade and Industry. The working sessions of the conference were also held in the new "Sovincentr" building, a modern structure featuring all the latest and best in technical conference aids and comforts. The platform of the presidium was richly decorated with flowers that echoed the colour scheme of the hall, filled with the orange togas of the Buddhists, striped khalats of the Muslims and brightly coloured garments of the African participants. On the wall over the podium—the conference emblem: a delicate sapling of life with five leaves, symbolizing the five continents, with two palms lifted over it in a prayerful gesture and sheltering the sacred tree of life from the threat to its existence. And then hundreds of kind human hands, hands of the people of different races and colour of skin who came to Moscow to add their voices to the call for universal peace, were raised in an applause as the participants welcomed the members of the honorary presidium composed of the conference honorary patrons—prominent religious figures from various countries with Patriarch Pimen of Moscow and All Russia at the head.

In his opening speech the Chairman of the International Preparatory Committee, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, spoke of the days of preparatory work that had preceded the forum and of the broad response in the religious circles of all continents to the initiative of His Holiness Patriarch Pimen (See *JMP*, 1982, No. 6). Metropolitan Filaret stressed the serious nature of the current international situation and said he was hopeful that the conference would provide a tangible contribution to the success of the Second Special Session of the UN General Assembly on Disarmament.

Having formally declared the conference open, Metropolitan Filaret invited the participants to offer up a silent prayer to the Almighty, asking for His blessing upon the forthcoming labour. He then gave the floor to the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, V. A. Kuroedov, who read out a message of greeting to the World Conference participants from the Chairman of the USSR Council of Ministers, N. A. Tikhonov. In his message the Soviet prime minister noted the contribution of representatives of different religious bodies to the common cause championed by all forces of peace (see *JMP*, 1982, No. 6). In their reply message to N. A. Tikhonov adopted at one of the plenary sessions the participants expressed their "cordial gratitude for the attention, support for and understanding of" the tasks facing the peacemaking forum. Many participants spoke in their statements of the all-round support provided by the Soviet government for the organizational work and the holding of the World Conference. On one of the days members of the conference presidium were received in the Kremlin by the Vice-President of the Presidium of the USSR Supreme Soviet, A. F. Vatchenko. The Council for Religious Affairs of the USSR Council of Ministers gave a reception in honour of the conference participants during which the council chairman, V. A. Kuroedov, made a speech.

The participants in the forum heard with great attention the report by His Holiness Patriarch Pimen (see *JMP*, 1982, No. 6). His Holiness the Patriarch outlined the Orthodox understanding of the duty to preserve the sacred gift of life and touched upon various problems associated with the main theme of the forum.

In his report His Holiness Patriarch Pimen pointed out that "among the spiritual principles that guide believers in their life there are the ethical tenets of peace and justice common to all religions".

This view was supported by members of different religions who took part in a panel discussion "Theological and Spiritual Aspects of Peacemaking Activities of the Religions of the World and

Tasks of Religious Workers in Pre-tning Nuclear Catastrophe", which is chaired by Metropolitan Paulos Gregorios (Syrian Orthodox Church, Catholicosate of the East, India) on May 11:

The duty of a religious person is to concerned, above all, with the life, edom, well-being and happiness for mankind and to promote this everyone as much as he can" (Prof. Sarchidananda Murty, Hinduist, India);

"The idea of peace has always played important role in the establishment the spiritual and ethical life of daists. Our great teacher Moses and followers, the Prophets, taught the plementation of this idea" (Dr. szlo Salgo, Chief Rabbi, Hungary); "Buddhism is a religion which reards peace as an indispensable preconition of happiness, prosperity and spiritual development of men" (the Ven. edagoda Sumanatissa Thero, Sri lanka);

"The first fruit of the Gospel is the varenness of inner peace for every an, which creates peace champions" Rene Laurentin, Catholic, France);

"The concept of peace in Islam is a ajar inner problem which is closely inked with a comprehensive and conientious view of this religion of the niverse, life and man" (Supreme lufti Dr. Ahmad Keftaru, Syria);

"Sikhism is a religion which firmly believes in God. But it also believes at this God belongs not to the Sikhs lone, but to all of mankind, that he who regards another man as an alien, r an enemy, denies the existence of god" (Dr. Gopal Singh, Sikh, India);

"We are to pray for peace, and we—oth individually and collectively—are o work for peace in whatever ways god would open up for each of us. Christ came to bring peace, and we are o bring peace also" (The Rev. Dr. Billy Graham, Baptist, USA).

On the same day representatives of different religions had an animated exchange of views at plenary sessions on the three sub-themes: 1) "Catastrophic Consequences of the Arms Race and Nuclear War" (moderator—Bishop David Preus, Christian, USA); 2) "New Doctrines of Nuclear War" (modera-

tor—Canon Raymond Goor, Christian, Belgium); 3) "The Urgent Tasks of Nuclear Disarmament" (moderator—the Ven. Kushok Bakula Rimpoche, Buddhist, India).

All speakers in the discussions unanimously condemned the arms race, "the production of nuclear weapons which has assumed a mass scale" and which is causing paralyzing fear of the prospect that their use may lead to universal annihilation, including also those who dare to begin exchanging nuclear strikes" (Prof. Dr. Luis Rivera, member of the CPC Working Committee, Puerto Rico).

The President of the Christian Peace Conference, Bishop Dr. Karoly Toth, said in his report that "speaking about the arms race, especially about the race in nuclear arms which has been going on for 37 years now, we must stress first of all that not one aspect of human life has remained uninvolved into this process. Indeed, all those aspects are serious—the personal, political, social, cultural and economic".

The Rev. Dr. Bokko Tsuchiyama (Christian, Japan) feels that "the arms race produces economic distortions, it undercuts the budgets for education and welfare so that military spendings could be increased. Our peace, happiness, friendship and love in a dignified life of every man are sacrificed for the sake of the senseless arms race".

Participants in the discussion addressed wrathful words to those who, "violating the tenets of all religions, have submitted the latest achievements of science and technology to the arms race, to the destruction of people and all life on Earth, that is of the sacred gift of life which was given to us by the Almighty and which He commanded us to cherish and protect. And the men who implement these sinister plans are not ashamed to call themselves religious people, to take an oath, placing their hands on the Bible" (Sheikh Yusupkhan Shakirov, Vice Chairman of the Muslim Religious Board for Central Asia and Kazakhstan, USSR).

The General Secretary of the Reformed Church in America, Dr. Arie Bro-wer, said: "Increasingly, the Churches in the United States are denouncing the arms race and America's participa-

tion in it as violation of our national honour, an intolerable immorality, a contradiction of our deepest beliefs". He called his report "The Race of Death" because he believes that the arms race inevitably leads to death which would be instant, undiscriminating and all-consuming, a death of which Hiroshima and Nagasaki stand as tragic memorials.

While voicing their concern and apprehensions, the conference participants also spoke of ways to save the human race from the nuclear threat. Dr. Rajinder Kaur (Sikh, India) said that "every country and every individual citizen experience a great desire to survive. The survival is possible," he said, "if we, individual members of different countries, would realize our unity with one another."

Religious people all over the world placed great hopes on the Second Special Session of the UN General Assembly on Disarmament, which, said the Ven. Kushok Bakula Rimpoche, Head Lama of Laddaka Buddhists, India, "must be turned into a historic event that would rule out any chances of a nuclear catastrophe on our planet".

The Ven. Tsutomu Hoshino, Shintoist, Japan, described a campaign of collecting signatures which was conducted in Japan, a country that had experienced the horror of A-bomb attacks, in support of the Second Special Session of the UN General Assembly.

The conference participants heard with interest the competent views of experts who spoke on the three sub-themes: Academician A. A. Baev (USSR), General M. von Meyenfeldt (the Netherlands) and Academician G. A. Arbatov (USSR).

The participants in the peacemaking forum welcomed in a particularly emotional way Mrs. Machiyu Kurokawa of Japan, a survivor of the A-bomb attack on Hiroshima. Her recollections of the monstrous aftermath of the attack gave new emphasis to the participants' awareness of the terrible threat hanging over the world today.

At the morning session on May 12, the participants discussed the fourth sub-theme: "Undelayed Continuation of the Work—Our Urgent Task" (moderator Father Fernando Cardenal, Nicara-

gua). The speakers in the debates described the peacemaking activities of their respective organizations and urged religious workers to spread the ideas of the conference in their communities. On behalf of the bodies and organizations they represented they expressed readiness for continued cooperation.

Attending the conference from the World Council of Churches was Dr. Niran Koshy, Director of the Commission of the Churches on International Affairs. He stressed that "over many years every new step, every new development in the nuclear arms race have come under discussion in the World Council of Churches". He spoke of the Public Hearing on Nuclear Arms held by the WCC in the autumn of 1981 in Amsterdam at which an attempt was made to give an assessment of problems posed by the escalation of the nuclear arms race and new strategies, to consider certain ethical and theological problems and try to find the means by which the Churches together with others could promote nuclear disarmament".

"We shall use all the modest means at our disposal," said the General Secretary of the Christian Peace Conference, the Rev. Dr. Lubomir Mirejovsky "in order to share the experience we have gained at this conference with all the CPC members, with various peacemaking movements and non-governmental organizations with which we maintain working contacts. I am confident that our future activities will reflect the bright light of unity achieved by workers of different religions in their noble efforts for peace and justice".

The General Secretary of the Asian Buddhist Conference for Peace, Prof. Ch. Jugder, said he was confident that "the World Conference would be a great success and would play a most important role in focussing the attention of followers of various religions of the world on such vital problem of our time as disarmament".

The peacemaking activities of the All Africa Conference of Churches were described by its General Secretary, Dr. Maxime Rafransoa.

The General Secretary of the Conference of European Churches, Dr. Glen

liams, enumerated the concrete steps on its programme of action for peace.

The President of the Lutheran World Federation, Dr. Karl Mau, said: "We hope that our meeting will strengthen the bridge among nations which can be built by the Christian Churches as an international community and also by other religions of the world."

Mrs. Dr. Joanne Kagiwada of the National Council of the Churches of Christ in the USA expressed the idea of solidarity among representatives of various religions by saying that "praying and witness of our religious colleagues all over the world give added momentum to our activities in the A".

Among the speakers in the debates was Metropolitan Yuvenaliy of Krutitsy and Kolomna, a hierarch of the Russian Orthodox Church. He spoke of the various milestones "in the progress of many centuries along the way to peace" of our Church, laying special emphasis on her stand and role in World War II and describing the experience of inter-religious peacemaking cooperation gained by the Russian Orthodox Church over the past few decades. Vladyslav Yuvenaliy expressed confidence that religious workers in various countries of East and West would "continue to follow together the road to peace".

The stand of the Roman Catholic Church was outlined by Father John of the Secretariat for Promoting Christian Unity. He said that "all Popes of the Roman Catholic Church condemned the arms race, called for a mutual, substantiated arms reduction, sought major guarantees against the possibility of these weapons being used by mistake, and they did this while clinging persistently to respect and safeguarding peace, the freedom and lawfulness of nations, each and all".

In accordance with the four themes, the conference participants split into four working groups in order to be able to conduct broader discussions and work out concrete proposals and decisions. Since the actual number of participants was greater than expected, the International Preparatory Committee suggested that each working group be divided into two sub-groups

to enable the largest possible number of participants to express their views. The reports of the working groups were later submitted to the plenary session. They contained many valuable and constructive proposals which have been reflected in the final documents of the conference.

There were also meetings by various religions at which the participants unanimously gave a high assessment of the timely initiative of calling the international religious forum and reaffirmed the desire of their religions for universal peace.

All the reports spoke of an outstanding success of the inter-religious peace-making forum. A fair measure of the success of the conference, of the close attention to its ideas not only in the religious, but also in broad public circles was the large number of messages expressing approval and support. Greetings were received from the World Peace Council President, Dr. Romesh Chandra, and from the Chairman of the Soviet Peace Committee, G. A. Zhukov. The Director of the UN Information Centre in Moscow, V. V. Vakhrushev, read out a message from the UN Secretary-General Dr. Javier Perez de Cuellar. A winner of the International Lenin Peace Prize Aziz Sherif, the Vice-Chairman of the Afro-Asian Solidarity Organization, greeted the forum on its behalf.

Messages of greeting were also received from heads of state and government leaders of various countries, including President Mauno Koivisto of Finland, Prime Minister Indira Gandhi of India, President Spyros Kyprianou of Cyprus and the Chairman of the Council of Ministers of the Mongolian People's Republic Jambyin Batmunkh. On behalf of the Christian Democratic Union of Germany the conference received a message of greeting from its chairman, Dr. Gerald Götting.

The conference received greetings from many heads of Churches and religious associations in different countries, including His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa, His Holiness Catholicos-Patriarch Iliya II of All Georgia, His Beatitude Patriarch Justin of Romania and His Holiness Patriarch

Maksim of Bulgaria. Metropolitan Spyridon of Zahlah greeted the conference from the Antiochene Orthodox Church.

Messages of greeting were also received from His Holiness the Dalai Lama and from the Primate of the Church of England, His Grace Archbishop Dr. Runcie of Canterbury. On behalf of their religions and religious organizations the conference was greeted by Mufti Ziyautdinkhan ibn Ishan Babakhan, Chairman of the Muslim Religious Board for Central Asia and Kazakhstan; Dr. Muhammad al-Khatib, Minister of Vakufs of the Syrian Arab Republic; Bishop Dr. Tibor Bartha (Christian Peace Conference), Dr. Duke McCall (Baptist World Alliance), Dr. Edmond Perett (World Alliance of Reformed Churches), Archbishop Walter Makulu (All Africa Conference of Churches) and many other religious leaders in various countries.

Father John Long read out a message to His Holiness Patriarch Pimen from His Holiness Pope John Paul II. In his message the Primate of the Roman Catholic Church expressed his desire to collaborate with the Russian Orthodox Church "in every field in which an authentic witness to the Risen Christ and to His Gospel can and should be given by Christians in today's world".

The participants adopted unanimously the three final documents of the conference: "Appeal to the Leaders and Followers of All Religions", "Appeal to All Governments of the World" and "Appeal to the Second Special Session of the UN General Assembly on Disarmament-1982" as well as the final Communiqué which concentrate the main ideas of the conference, the hopes and aspirations of religious workers and which call on the followers of all religions to raise their voice in defence of peace.

The press showed a great interest towards the religious world peace forum. Instead of only 40 correspondents who were originally expected to cover the forum, a total of 252 representatives of the media from various countries were accredited at the world conference, including crews of 17 television networks. This placed a special respon-

sibility on the conference press-service which was run by the Head of the Publishing Department of the Moscow Patriarchate, Archbishop Pitirim Volokolamsk. There were daily press releases in Russian and English summarizing up the conference proceedings and there was a photo exhibition. A programme of excursions and meetings with members of Moscow's religious communities was organized for foreign correspondents. There were four well-organized press-conferences which members of the press were able to put questions to leading religious figures.

The cultural programme for the participants included a concert of ecclesiastical hymns and Russian folk songs performed by the choir of the Patriarchal Cathedral of the Epiphany in the concert hall of Moscow's Olympic Village. The State Symphony Orchestra conducted by Evgeniy Svetlanov, the holder of the honorary title of national artist of the USSR, played Chaikovsky's Fourth Symphony.

At the end of the conference on May 14, His Holiness Patriarch Pimen gave a big reception at the Novoarbatskaya Restaurant which brought together for the last time all the conference participants and guests. In his speech at the reception His Holiness the Patriarch noted the success of the forum and gave a high assessment of the peacemaking labours by religious workers of various countries (see *JMP*, 1982, No. 6).

The participants in and guests of the conference then left for their countries where they will propagate the ideas of this inter-religious peace forum in their communities, continue and multiply their efforts for peace. Addressing correspondents after the final plenary session of the conference Metropolitan Filaret of Minsk and Belarus expressed the common feeling of the participants by saying that "Our conference is not over—the main work lies ahead. We must carry the results of the conference to our communities, our faithful, find a common language with all men of good will. Having planted the good seeds, it is necessary to cultivate them in order to reap a good crop".

ORTHODOX SISTER CHURCHES

The Orthodox Church in Sweden

PAST AND PRESENT

In virtually all studies historians have proceeded from the premise that Christian history of Sweden is a part of the history of Western Christianity. The task of this essay is to show that this interpretation of history is not entirely correct. The author believes that if this article can help elucidate this problem in general, his aim will have been reached.

BAPTISM OF THE SWedes

The beginnings of Christianity in Sweden are shrouded in the Middle Ages. The first historical references on record date back to the 9th century, 830 or 831—the sources differ as to exact date—the Frankish King Louis the Pious dispatched the Saxon monk Ansgar of Corvey to Birca, to the court of the Swedish King. Ansgar apparently was able to found a small Christian community there. However, a year later, when he had to leave Sweden, the community disintegrated. Ansgar returned to Sweden in 850, but evidently this time again his missionary work did not produce any lasting results.

All works on the history of Christianity in Sweden make reference to Ansgar's mission. But what was the situation in reality? Until the 11th century confessional divisions did not exist. There were differences, of course, in theological views between Byzantium and Rome. Relations were tense between

the author of the essay, the Orthodox Archivist Christopher Klasson, of Stockholm, aside from the published Swedish sources, has also found some unpublished ones, such as the Stockholm City Archives, Account Books of the Stockholm Municipality, and Reports of the Governors of Stockholm to His Royal Highness, 1700-1768 (Swedish State Archives). He also points out that in order to reconstruct the history of Orthodoxy in Sweden in full painstaking studies have to be made of archive materials in the Soviet Union, specifically, with archives of the Diocese.

the Byzantine emperor and the Emperors of the Franks, and later the German Emperors. But the Church remained united.

Scholars usually overlook the fact that the division of the Christian Church into the Eastern and Western branches was largely the result of the struggle of the Frankish and later German emperors against Byzantium. To support his claims to being recognized the Emperor of the West, Charles the Great had to prove somehow that the Byzantine Emperor was a heretic. As proof, his court theologians accepted the teaching, which had first emerged among the Visigoth Arians, and concerned the dual procession of the Holy Spirit—from the Father and the Son, the so-called "Filioque". The fact that this teaching contradicted the words of Christ and the Niceno-Constantinopolitan Creed did not worry Charles the Great and his theologians too much. In this way political motives received a dogmatic justification.

When Ansgar arrived in Sweden, the ecclesiastical policy of Charles the Great had not yet borne its deplorable fruit. It was claimed that Louis the Pious had sent Ansgar to the North in the hope that the Baptism of the Northern peoples would put an end to the devastating raids of the Vikings (Normans). One can also assume, however, that Ansgar's mission pursued the aim of countering the growing influence of Byzantium in the North.

By all appearances, the constant Viking inroads were a consequence of overpopulation in the regions of the European North in the 7th-11th centuries. Large numbers of Normans streamed into Europe to engage in trade, colonialization, and sometimes in piracy.

The Viking routes stretched, as archaeological finds indicate, to the East. From there the route went to Novgorod, Smolensk, and along the Dnieper to Constantinople. In this way the Nor-

mans learned about the Byzantine tradition of Christianity. But we have no proof to support the view that the Vikings who reached Constantinople all became Christians.

Scottish and Irish monk missionaries began arriving in Sweden by the late 10th century. Their efforts were quite successful, and a few decades later Sweden officially adopted Christianity. The Swedish King Olaf Skottkonung was baptized in the year 1000. This occurred in Husabju, Western Sweden.

The rapid growth of the Swedish Church can be explained by the fact that Christian communities had existed in the country before.

But where did Christianity originally come from?

There can be no doubt that it came from the East! However, organized missionary work from the West was launched simultaneously. The history of this mission is confirmed by documents. Various Catholic monastic orders sent their missionaries to Sweden, where they were to found monasteries and convert the populace.

But Orthodox missions were not organized on an official basis. It were simply a few monks, or common Christian believers, who proclaimed the good news of salvation. They rarely concerned themselves with organizational matters. For them the main thing was the salvation of souls, and not considerations of Church politics. Because of this we lack documented evidence of any Orthodox influence on the christianization of Sweden.

There does exist, however, indirect information indicating that the history of the conversion of Sweden was not limited to documentary evidence alone.

1. The eastward movement of the Vikings has already been mentioned. This movement could have important consequences.

2. The question of whether the information of St. Nestor the Chronicler about Rurik and his brothers is reliable enough is but of secondary importance. Something else is important to us. It is a known fact that Rurikids maintained for a long time close blood

(To be continued)

relations with the Norman princes. During times of trouble in their land both sought one another's help. Thus St. Nestor narrates in his chronicle that Prince St. Vladimir escaped to Sweden between 997 and 1000, fleeing from his brother Yaropolk.

In 1017, the Prince Yaroslav Vladimirovich of Novgorod married Ingigerd, the daughter of the first Swedish Christian King, Olof Skottkonung. She received the name Irina when she became Yaroslav's spouse. It is not known whether the change of the name means that she was baptized in Russ. It is reported, though, that the young grand princess was noted for her zeal toward the Orthodox Faith. In one of his exhortations Metropolitan Ilarion of Kiev said, addressing to St. Vladimir: "Look upon your pious daughter-in-law Irina, look at how your grandchildren and great-grandchildren live. See how the Lord protects them, how they safeguard the Orthodox Faith bequeathed by you. See how often they go to the holy church, how they give glory to Christ, how they venerate His Name."¹

There is rather scant information about the life of the Princess Irina in the Russian sources. All that is known is that after the death of her husband Yaroslav she was professed with the name Anna in one of the Novgorod convents. In the same convent she took the schema vows and died on February 1, 1050.² In *The Manual for Churchmen* published in the Russian Orthodox Church recently, 1056 is mentioned as the year of her death. This is the year of her canonization by the Novgorod Church.³

St. Anna of Novgorod was thus the first person from Sweden to be canonized. She is one of the most remarkable personalities in the history of Swedish Christianity, for which reason the growing Orthodox Church in Sweden honors her as her Heavenly Patroness.

NOTES

¹ *Menaion*, February 10.

² *Ibid.*, The Brokgauz and Efron Encyclopedia indicates the year 1051.

³ *A Manual for Churchmen*, Publishing Department of the Moscow Patriarchate. Moscow 1978, Vol. II, p. 606.

Message from His Holiness Patriarch PIMEN of Moscow and All Russia

to the Participants in the Consultation

"Just Development for Fullness of Life: the Orthodox Approach"
of the WCC Commission of the Churches' Participation in Development

Kiev, USSR, June 22-30, 1982

eloved in the Lord archpastors and
ors, dear brothers and sisters,
ur Christian commitment consists,
he words of the Lord Jesus Christ
athering together and not in scat-
ing abroad (Lk. 11. 23; Jn. 11. 52).
Therein lies the meaning of the
enical movement and, one would
k, the task of your Consultation
t Development for Fullness of
".

he theme of the consultation is so
prehensive that it appears to be
cult to express in a few words our
oval of your forthcoming labours.
he very concepts of *justice, develop-
t and fullness of life* require a pro-
d theological consideration. It is
necessary that their theological
prehension would correspond to the
tical ministry of Christians in the
d and for the benefit of peace. And
is exactly what, to my mind, the
odox contribution to ecumenism
ld be in connection with the 6th
embly of the World Council of
rches in Vancouver. This is also the
before you in Kiev, the cradle of
odoxy in our Motherland, where
Baptism of Russ took place one
sand years ago.

is very important that your consul-
on is an Orthodox one in the broad
ning of this word, because meeting
t are hierarchs and theologians of
e families of Eastern Orthodoxy
ch so far remain divided. May this
be one of the steps towards unity?
is also important that the consul-
on is an ecumenical one in a broad
e, since its agenda includes ques-

tions that concern all of mankind, such
as justice, development and fullness of
life. Does this not represent an approach
to solving the problem "Unity of the
Church—Unity of Mankind"?

For us, Orthodox Christians, the full-
ness of life means complete and ever-
lasting life, the creative and providen-
tial action of the Holy Trinity. This was
revealed in our Saviour, the Lord Jesus
Christ, Who combined in Himself the
Divine and the human, thus calling
for the synergy of human efforts and
the Divine Will. For us it is in the Holy
Spirit, "Who art in all places and fil-
lest all things" (Sticheron of the Pen-
tecost). It is in the sense of synergy
that human efforts should be directed
at just development and fullness of life.
The history of life—the history of Sal-
vation—indicates that this is what is
required by the Divine Providence.

But the life itself is the priceless gift
of God. Is it not to us, Christians, that
the Divine Mission of Christ had entrust-
ed the task of asserting and enriching
life? Is it not us, the Orthodox, who
have been charged with seeking on this
path community and accord with all
living beings on Earth and also the con-
ciliarity of Christian thoughts and ac-
tions for the sake of unity of the Holy
Catholic and Apostolic Church? It is
said: *In him was life; and the life was
the light of men* (Jn. 1. 4). Christ is
our life. So let us follow Him.

The theme of the 6th WCC Assembly
is "Jesus Christ—the Life of the World".
What does that mean in practice now?
This, we think, means defending the
Life itself on Earth. That means that

peace on Earth and disarmament become conditions without which a just development of life is impossible. All measures must be taken to prevent the destruction of life, against overt or covert intentions to destroy life, and this is a truly religious demand. In pursuing this objective, we are striving for cooperation among all Christians, all religious people, all men of good will.

On the way to preserving life we encounter the threats of our time, the arms race and military conflicts that occur right before our eyes.

We also bear in mind the plight of the millions of our brothers and sisters

who are suffering from poverty, hunger and disease in many regions of the world. What is to be done to improve their lot? How to make their life secure and help to make it full and befit their human dignity? We must pray for them and help them. The purpose of development consists in improving for the common good of all.

May the Creator and Provider grant His blessing to your forthcoming hours.

With love in Christ,

+PIMEN, Patriarch of Moscow
and All Russia

June 19, 1982

COMMUNIQUE

of the Consultation "Just Development for Fullness of Life: the Orthodox Approach" of the WCC Commission of the Churches' Participation in Development

Kiev, USSR, June 22-30, 1982

"Just development for the fullness of life" is one of the themes for consideration before the World Council of Churches and it was also the theme of the WCC-CCPD Consultation held in Kiev, USSR, from June 22 to 30, 1982. The Orthodox approach to this theme is meant as a contribution to the forthcoming 6th General Assembly of the World Council of Churches to be held in Vancouver, Canada.

Some 80 persons took part in the consultation, including the delegates of 20 Churches from 17 countries, representatives of the World Council of Churches, of the Middle East Council of Churches, of Syndesmos, as well as consultants, observers, members of the staff, and members of the press.

The Russian Orthodox Church hosted the consultation with warm hospitality. The sessions were held in the Rus Hotel, which had everything necessary for fruitful work. On behalf of the participants letters and telegrams of gratitude were sent to His Holiness Patriarch Pimen of Moscow and All Russia, to His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and to Archbishop Makariy of Uman, as well as to the Soviet Government and to the Council for Religious Affairs of the Coun-

cil of Ministers of the Ukrainian SSR.

The participants in the consultation received with great satisfaction a message sent to them by His Holiness Patriarch Pimen (see p. 61).

The participants in the consultation sent in their turn a telegram to all Primates of the Local Orthodox and Ancient Oriental (non-Chalcedonian) Churches and received from some of them encouraging replies. A telegram was also sent to Dr. Philip Potter, WCC General Secretary, who was attending the Second Special Session of the UN General Assembly on Disarmament in New York.

The co-chairmen of the consultation were His Holiness Mar Dinkha IV, Catholicos-Patriarch of the Assyrian Orthodox Apostolic Church, and Archibishop Vladimir of Krasnodar and Kuban, and the secretary of the meeting was Prof. Nikolai A. Zabolotsky (WCC-CCPD).

The consultation focussed its attention on the theme "Just Development for Fullness of Life: the Orthodox Approach", which was elaborated at plenary sessions and in three working groups: 1) Theology of development; 2) Macrodiakonia of the Church in broad sense; 3) Micro- and macrodiakonia at the personal, family, parochial

al, state, and international levels. following reports constituted an important contribution to the work of consultation: "The Orthodox in the Old Council of Churches—a Mutual-Enriching Experience" by Protopresbyter Georgios Tsetsis (WCC), "The 6th General Assembly of the WCC, the Role of the CCPD and Orthodox Participation" by Dr. Julio de Santa Ana (WCC),

"Orthodox Theology of Development—Justice and Participation in the Theological and Humanitarian Points of View: Christology, Umatology, and Ecclesiology" by topresbyter Prof. Stanley Harakas (SA), "Macrodiakonical Service of Orthodox Churches for Justice and Useful Development Based on the Well-Being of All and for the Fullness of Life" by Archbishop Ioann Ananishvili (Georgia), and "Macrodiakonia of Each Christian at the Parish, Family, Social, and State Levels for Fullness of Life and Development" by Metropolitan Ostashios (India).

A number of complementary documents were distributed among delegations, including the document by Dr. Dimitrios Tsausis ("The Orthodox Conception of Development—a Layman's Approach" by Alexander Papaderos), and some materials presented by representatives of the Romanian Orthodox Church.

The consultation also considered the current political situation in the world, which was a subject of the panel discussion in which Dr. O. I. Tarnovsky of the Academy of Sciences of the USSR took part, as well as of the general debates. The consultation appended to its report a document on current developments in the Middle East.

The achievements of the Ukrainian SSR were also noted and the participants heard with satisfaction a contribution on this subject by a consultant, Prof. Shlepkov, member of the Academy of Sciences of the Ukrainian SSR. The work of the consultation was accompanied by daily morning prayers led by representatives from the Local Orthodox Churches of the three still divided branches of world Orthodoxy. So divine services were conducted at the opening of the consultation and on

one Sunday in the St. Vladimir Cathedral Church in Kiev, as well as an ecumenical service held at the end of the meeting provided a spiritual stimulus for the success of the consultation and for continuing the ecumenical activities of the Orthodox. Visits to the two Kiev convents and communion with monks and nuns also served to promote this objective. Of great spiritual significance was the Liturgy celebrated in the conference-hall of the Rus Hotel by His Holiness Mar Dinkha IV, the Primate of the Assyrian Church, which was attended by a large number of visitors living in Kiev.

There were also other important meetings and functions during the consultation, including a reception at the Ukrainian Peace Committee, during which the participants had discussions with A. M. Lukianenko, Minister of the Social Security of the Ukrainian SSR, and with the general secretary of the Peace Committee. On behalf of Metropolitan Filaret of Kiev and Galich, Archbishop Makariy of Uman gave a reception on the occasion of the consultation which was attended by representatives of the city clergy, senior officials of the Council for Religious Affairs of the Council of Ministers of the Ukrainian SSR, scientists, public figures and journalists. The programme of the consultation included visits to museums, city tours and visits to the main historical landmarks of Kiev, as well as an excursion along the Dnieper River, and other tours.

Correspondents of several press services provided a detailed coverage of the work of the consultation through reports and telecasts. A press conference was held at the end of the consultation.

As a result of its intense and concentrated work, the consultation worked out a report to be submitted to the WCC Central Committee, as well as a series of recommendations to the WCC Central Committee, CCPD and to the Churches.

It was decided to pursue further studies on the theme of the consultation and on a number of its aspects.

The participants in the consultation will cherish fond memories of their stay in Kiev, the mother of all Russian cities and the starting point of Orthodox

Christianity in Russ. In their letters to religious and secular officials of the Ukraine, they expressed their best wishes of every success and prosperity to Kiev and to the land of the Ukraine, their wishes that there always be peace and well-being there and throughout the world, so that, as Catholicos-Patriarch Mar Dinkha IV, a co-chairman of the consultation, had said, "Not one son, or daughter of this people should ever meet a violent death", but should live in peace and in an ever growing and spreading fullness of life.

* * *

The Aissor people believe themselves to be descended from the ancient As-

syrians. Their total number is over one million. They live in Iraq, Iran, Turkey, Syria, Jordania, Lebanon and the US. The Aissors are Christians, mostly of the Nestorian Faith.

* * *

The following delegation of the Russian Orthodox Church took part in the consultation: Archbishop Vladimir of Krasnodar and the Kuban; Archpriest Prof. Vladimir Stoikov of the Leningrad Theological Academy; and Prof. A. Osipov of the Moscow Theological Academy. Archimandrite Docent I. I. Augustin of the Leningrad Theological Academy took part in the consultation on behalf of Syndesmos.

Meeting of the CEC Presidium and Advisory Committee in Greece

A regular meeting of the leading bodies of the Conference of European Churches was held at the invitation of the Church of Hellas at the Orthodox Centre in the Penteli Monastery, near Athens, Greece.

The CEC Presidium met on April 28, 1982, and a joint meeting of the Presidium and Advisory Committee took place from April 29 to May 2.

At the opening session, the participants were greeted by the Primate of the Church of Hellas, His Beatitude Seraphim, Archbishop of Athens and All Hellas, and Mr. Eleftherios Verivakis, the Minister of Education and Cults of Greece.

At the plenary session and in the groups, the participants heard and discussed a report of the CEC General Secretary, Dr. G. G. Williams; an introductory address of the Chairman of the CEC Presidium and Advisory Committee, Dr. A. Appel; a report of the Secretary for Studies, Archpriest Prof. D. Popescu; a report of the Secretary of the Helsinki Final Act Follow-Up Commission, Dr. T. Tschuy; a report of the Chairman of the Finances Committee, Dr. H. J. Held; and a report of the CEC Secretary for Finances, H. Schmücker.

The participants considered relations with the Roman Catholic Church, the World Council of Churches, the Chirstian

an Peace Conference and other ecumenical organizations.

They also discussed questions connected with the preparations for the Assembly of the Conference of European Churches; the preliminary theme chosen for the forthcoming Assembly is "Glory to God and on Earth Peace".

The Methodist Church of Sweden was admitted member of the Conference of European Churches at her request. There are now 115 member-Churches in the CEC.

In connection with the forthcoming Second Special Session of the UN General Assembly on Disarmament to be held in June 1982, the Presidium and Advisory Committee decided unanimously to send to the participants of the Session a letter from the Conference of European Churches expressing support and a hope that the Special Session of the UN General Assembly would take effective decisions to curb the arms race which endangers the future of mankind, thus averting the threat of nuclear catastrophe and providing conditions for a lasting peace without wars. It was also decided to send to the UN Special Session the decisions of the 8th General Assembly of the CEC, of the leading bodies and its study consultations on the problems of disarmament. The Conference of European Churches will be represented at the Special Session.

on Disarmament as a non-governmental organization.

the General Secretary of the CEC, G. G. Williams expressed in his report, which was endorsed by the Premium and Advisory Committee, support for the peace initiatives of some CEC member-Churches. Special emphasis has been given to the initiative of the Russian Orthodox Church to call the World Conference "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" in Moscow in May 1982.

On Sunday, May 2, Metropolitan Aleksiy of Tallinn and Estonia concelebrated Divine Liturgy in the Church of St. Michael and Gabriel the Archangels (Peristeri, near Athens, together with Metropolitan Chrysostomos of Peristeri (Church of Hellas), Metropolitan Teoc of Moldova and Suceava, Metropolitan Antonie of Transylvania (Romanian Orthodox Church) and the local clergy. Present at the divine service is the nomarch (head of the administrative district) of Western Athens, Mr. Manasis Tsimbukis, other officials and group of participants in the joint meeting, as well as many believers. Metropolitan Chrysostomos and Metropolitan Aleksiy exchanged speeches. After the divine service, at the church house, there was a meeting during which Metropolitan Aleksiy presented Patriarchal award—the Order of St. Vladimir, 2nd Class—to Prof. Gerasimos Konidaris (the theological faculty of the Athens University) in connection with the 40th anniversary of his scientific and theological work.

On May 3, the participants in the joint meeting visited Corinth where they saw the ruins of the ancient city. Metropolitan Panteleimon of Corinth gave a reception in their honour during which speeches were made by Dr. Egbert Nissen, an honorary president of the CEC, and Metropolitan Aleksiy of Tallinn and Estonia, a CEC president.

V. F. Kaboshkin, Ambassador Extraordinary and Plenipotentiary of the USSR to Greece, gave a reception on the occasion of the stay in Greece of the chairman of the USSR-Greece Friendship Society, N. T. Kozlov. Invited to the

reception were Metropolitan Aleksiy of Tallinn and Estonia and other members of the delegation of the Russian Orthodox Church.

Participating in the work of the Presidium and Advisory Committee on behalf of the Russian Orthodox Church were Metropolitan Aleksiy of Tallinn and Estonia, president of the Conference of European Churches, and Prof. K. M. Komarov of the Moscow Theological Academy, a member of the Advisory Committee.

On May 4, Metropolitan Aleksiy, accompanied by Prof. K. M. Komarov; B. B. Vik, a staff member of the Department of External Church Relations, and Georgiy Epifanov, a student of the Moscow Theological Academy, made a trip to the town of Katerini. Metropolitan Barnabas of Kitros, Head of the Department of External Church Relations of the Church of Hellas, received Metropolitan Aleksiy and those accompanying him at his residence and after that gave a luncheon at the Theological Seminary in honour of the high guest from the Russian Orthodox Church. Present at the luncheon were Mrs. Maria Arseni, the nomarch of the district; town authorities, the clergy, professors and students. Metropolitan Aleksiy and Metropolitan Barnabas exchanged speeches.

That same day in the evening, in the St. Catherine Cathedral Church, after the solemn divine service, in the presence of many believers, clergy, district and town authorities, Metropolitan Aleksiy conveyed to Metropolitan Barnabas a gift of His Holiness Patriarch Pimen for the new cathedral church—a metal altar artistically executed in the workshops of the Russian Orthodox Church. Metropolitan Barnabas expressed his deep gratitude to His Holiness Patriarch Pimen for the precious gift to the Katerini Metropolitanate and said that His Holiness the Patriarch and the whole Russian Orthodox Church would be prayerfully remembered at every Divine Liturgy. Metropolitan Barnabas presented to Metropolitan Aleksiy the medal of St. Catherine, the Great Martyr, as a blessing of the Patron Saint of the town. In his speech in reply Metropolitan Aleksiy prayerfully wished God's blessing, peace and prosperity to the Church of Hellas, her

hierarchs, clergy and laity. Then Metropolitan Barnabas gave a reception in honour of the distinguished guest from the Russian Orthodox Church.

On May 5 and 6, Metropolitan Aleksiy and his companions stayed at the Russian Monastery of St. Panteleimon on the Holy Mount Athos. Metropolitan Aleksiy celebrated All-Night Vigil and Divine Liturgy in the Church of the Protecting Veil of the Mother of God together with the hegumen and brethren of the monastery. During the divine service and in the refectory Metropolitan Aleksiy addressed the monks with Easter greetings and spiritual edification, presented to the father superior, Archimandrite Ieremia, an ornamented cross for prayerful memory, and to the brethren—small copies of the Vladimir Icon of the Mother of God and Easter gifts from the Mother Church.

On May 6 in the evening, Metropoli-

tan Aleksiy and other members of the delegation returned to Salonika, and from there, together with Metropolitan Barnabas they flew to Athens. Bishop Chrysostomos of Dodonis, the father superior of the Penteli Monastery, gave a farewell reception in honour of Metropolitan Aleksiy and his companions. Present at the reception were Metropolitan Barnabas, Metropolitan Chrysostomos of Peristeri, and Metropolitan Melarios of Nikopolis.

On May 7, the delegation of the Russian Orthodox Church left for home. At the Athens Airport Metropolitan Aleksiy was seen off by Metropolitan Barnabas, Metropolitan Chrysostomos of Peristeri, Bishop Chrysostomos of Dodonis, Protopresbyter Stephanos Avramidis and G. A. Muradov, a secretary of the USSR Embassy in Greece.

Prof. K. KOMAROV of the MT

SEMINAR OF THE CEC MEMBER-CHURCHES IN THE USSR AND CHURCHES MAINTAINING ECUMENICAL COOPERATION WITH THE CEC

Pukhtitsa Convent, June 27-29, 1982

Address of Greeting of His Holiness Patriarch PIMEN to the Participants in the Seminar

Your Eminence, dear Vladyka Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches,

Dear participants in the seminar,

I wish to express my cordial greetings to all of you as representatives of the Churches in our country—both the CEC members and those which maintain fraternal cooperation with the CEC, who have come to this ecumenical seminar in order to give all-round consideration to the work of that regional European ecumenical body and the involvement of Churches in the Soviet Union into the development of ecumenical cooperation in Europe.

We highly value the consistent efforts of the Conference of European Churches for promoting ecumenical cooperation among the Churches of Europe, its tireless service for strengthening peace among nations, for promoting disarmament, confidence and mutual un-

derstanding among the Churches and nations of Europe.

We note with satisfaction the important work conducted by the CEC to implement on the European continent the decisions of the Conference on European Security and Cooperation and of the provisions of the Helsinki Final Act.

I wish to express my sincere hope that the results of the seminar of the CEC member-Churches meeting in our country will serve to increase the participation of the CEC member-Churches in its activities and also the ecumenical cooperation with it of Churches that are not among its members. And may your work provide a good contribution to preparations for the 9th CEC General Assembly of 1985!

I invoke God's blessing upon your forthcoming labours!

With love in Christ our Saviour,

+PIMEN, Patriarch of Moscow

and All Russia

June 20, 1982, Moscow

COMMUNIQUE

In June 27-29, 1982, there was a seminar at the Pukhtitsa Dormition Convent, Tallinn Diocese of the Russian Orthodox Church. The Seminar was conducted by the six member-Churches of the Conference of European Churches (CEC)—the Armenian Apostolic Church, the All-Union Council of the Evangelical Christians-Baptists, the Georgian Orthodox Church, the Estonian Evangelical Lutheran Church, the Evangelical Lutheran Church of Latvia, and the Russian Orthodox Church—and also by three Churches of the USSR, which are not members of this European regional ecumenical organization, but which maintain friendly contacts with it; they are: the Evangelical Lutheran Church of Lithuania, the Reformed Church of Transcarpathia, and the Methodist Church of Estonia.

The work of the seminar was accompanied by divine services and prayers of all the represented confessions. A report on the CEC activity and prospects for the future was presented by the CEC President, Metropolitan Aleksiy of Tallinn and Estonia. His report, which described the CEC activities at the time when it was launching preparations for its 9th General Assembly to be held in Scotland in 1985, provided the background for a discussion in the course of which participants analyzed the results achieved by the European ecumenical movement and its tasks for the future. A résumé of this analysis is to be submitted to the CEC Presidium and Advisory Committee as the first contribution of the Churches in the USSR to the preparation for the forthcoming assembly. Among other things, they expressed their approval of the proposed theme of the General Assembly which is "Glory to God, and on Earth peace" (Lk. 2.14), as precisely reflecting the urgent tasks of the European ecumenism and the traditional for the CEC combination of "vertical" and "horizontal" dimensions of its service to the cause of unity and peace. Gratitude was expressed to the CEC for its efforts in promoting an exchange of current theological achieve-

ments in Europe, which should be developed further.

The seminar was held at a time when mankind placed great hopes on the Second Special Session of the UN General Assembly on Disarmament, at which most European Churches were represented through the CEC as a non-governmental organization. The seminar was also held at a time when all Churches and religious associations in the Soviet Union were discussing the results of the recent Moscow World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (May 10-14, 1982). In this connection, the participants in the seminar stressed the importance of circulating its Appeal to the Leaders and Followers of All Religions among the member-Churches of the CEC, which was also represented at the World Conference. This would be its additional contribution to the process of freeing mankind from the threat of nuclear destruction.

The participants in the seminar expressed their heartfelt gratitude to the Russian Orthodox Church for the hospitality accorded them. Warm words of gratitude were addressed to His Eminence Metropolitan Aleksiy of Tallinn and Estonia, as the CEC President, the initiator and coordinator of the seminar and as the ruling Bishop of the Tallinn Diocese who hosted the seminar and provided all the necessary conditions for its fruitful work.

The results of the seminar and the valuable experience of prayerful communion among its participants, together with the visible example of the heartfelt prayers and diligent labours of the Pukhtitsa nuns led by their mother-superior, have strengthened the representatives of the Churches in their conviction that unity in prayer and in vigorous cooperation in peace-making on the part of religious people represents the fulfillment of the Commandments of Christ, the Saviour of the World, and an important means of saving the sacred gift of life from nuclear destruction. The Churches in the USSR fully recognize this and express full solidarity with the CEC.

ECUMENICAL SEMINAR

A group of Churches in the Soviet Union, including those belonging to the Conference of European Churches (CEC) and also those maintaining working ecumenical contacts with this organization, held an ecumenical seminar at the Pukhtitsa Dormition Convent, Tallinn Diocese, from June 27 to 29, 1982.

Nine Churches in the USSR were represented at the seminar. Some of the delegations were led by the heads of these Churches, among them: the Estonian Evangelical Lutheran Church—by Archbishop Edgar Hark; the Evangelical Lutheran Church of Latvia—by Archbishop Dr. Janis Matulis; the Evangelical Lutheran Church of Lithuania—by Bishop Ionas Kalvanas; the Methodist Church of Estonia—by Superintendent Olas Pyarnamets. Other delegations were led: of the Armenian Apostolic Church—by Bishop Narek; of the Georgian Orthodox Church—by Bishop Amvrosiy of Nikortsmidi; of the All-Union Council of the Evangelical Christians-Baptists—by Senior Presbyter V. L. Fedichkin, and of the Russian Orthodox Church—by Metropolitan Aleksiy of Tallinn and Estonia.

On June 27, Divine Liturgy at the Dormition Cathedral of the Pukhtitsa Convent was concelebrated by Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Nikolai of Gorki and Arzamas, and Bishop Amvrosiy of Nikortsmidi. They were assisted by Archpriest Vladimir Sorokin, Archimandrite Avgustin Nikitin, Archpriest A. Shengelia, the clergy of the Convent and of the Tallinn Diocese. Representatives of other confessions attended the Liturgy. After the Divine Liturgy the participants in the seminar shared a brotherly meal.

The participants in the seminar were warmly greeted by Metropolitan Aleksiy. Archbishop Nikolai, Bishop Narek, Bishop Amvrosiy and Senior Presbyter V. L. Fedichkin spoke in response.

In the evening, the participants inspected the churches and the landmarks of the convent and got acquainted with its economic life.

The opening session of the seminar

took place in the conference hall of the convent. Among those present were many clerics of the Tallinn Diocese and nuns of the Pukhtitsa Convent.

On June 28, after an ecumenical prayer, Metropolitan Aleksiy of Tallinn and Estonia, the CEC President, opened the seminar. He cordially welcomed the heads and representatives of the Churches in the Soviet Union who gathered at the seminar to discuss the activities of the Conference of European Churches.

Metropolitan Aleksiy noted that the nine Churches taking part in the seminar only two had their representatives in the leading and working bodies of the CEC, and, therefore, the other seven Churches were not involved in all aspects of the current CEC work. The seminar was called between the 8th and 9th General Assemblies of the CEC and was meant to inform the representatives of the CEC members of the activities of this European regional ecumenical organization.

Metropolitan Aleksiy noted that the Seminar of the Churches in the Soviet Union was taking place shortly after the Moscow World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" and at a time when the distinguished initiator of the conference, His Holiness Patriarch Pimen, was on a visit to New York to address the Second Special Session of the UN General Assembly on Disarmament.

Metropolitan Aleksiy said in conclusion that the ways of ecumenical cooperation and the service of the cause of international peace are closely interconnected.

Then the participants in the seminar heard a Message from His Holiness Patriarch Pimen (published in this issue—Ed.), telegrams from His Holiness Patriarch-Catholico of All Armenians Vazgen I, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Metropolitan Antoniy of Leningrad and Novgorod, and from the CEC General Secretary Dr. Glen G. Williams.

On behalf of the Council for Reli-

affairs of the USSR Council of Ministers and of its chairman, A. Kuroedov, and also on behalf of the Representative of the Council of Religious Affairs in the Estonian SSR, L. I. Pipp, the participants were greeted by Senior Inspector G. I. Andrey. On behalf of the Kohtla-Yarve district Executive Committee the participants were greeted by its secretary, E. Seliverstova. On behalf of the abbess of the Pukhtitsa Convent greetings were extended by Hegumenia vara, the mother superior.

After all organizational and procedural matters were discussed, Metropolitan Aleksiy made a report on the history, development and current activities of the CEC. He also presented a report on the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

In the course of an animated discussion Archpriest Prof. V. Sorokin, Archimandrite Avgustin, Prof. K. M. Komarov, Docent V. V. Ivanov, B. Vik, and L. Fedichkin described their work in the CEC. All aspects of the CEC activities were discussed in detail.

In conclusion of the seminar an Appeal to the CEC Presidium and its Advisory Committee, and also a Communiqué were adopted.

Representatives of different confessions conducted morning, noon and evening ecumenical prayers.

After the final documents of the seminar were adopted, Metropolitan Aleksiy summed up its results and thanked the heads and representatives of the Churches for the participation in the seminar and all other participants for their contribution to its successful work.

It was unanimously decided to send telegrams of gratitude to all persons who had sent their blessings and best wishes of success to the participants in the seminar.

Common prayers, brotherly communion and ecumenical cooperation strengthened the ties among the participants of the seminar representing different Churches in the Soviet Union and marked an important stage in their cooperation in the search for the ways of Christian unity, in serving the sacred ideals of peace and in implementing the decisions of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" in the life of Churches and religious communities.

The participants in the seminar expressed their heartfelt gratitude to the President of the Conference of European Churches, Metropolitan Aleksiy of Tallinn and Estonia, for the initiative of calling such an important and timely meeting and expressed their wish that such meetings should also be held in the future.

I. B.

EUROPEAN ECUMENICAL YOUTH CONFERENCE

The Third European Ecumenical Youth Conference on the theme "Faith and Justice" was held in Burgscheidungen, GDR, from April 6 to 12, 1982. Participating in the conference were over 200 persons from 17 European countries and also guests from Asia, Africa, North and South America. Presenting the theological schools of the Russian Orthodox Church at the conference were Hegumen Kliment Katin (head of the delegation), Hegumen Makariy Veretennikov, Father Aleksandr Ranne, S. Rasskazovsky, Glushik and A. Karpenko.

The work of the conference was conducted in four working groups:

1) Disarmament, 2) Employment, Unemployment and Social Isolation, 3) Ecosolidarity, 4) Role of the Youth in Society. The organizers of the conference invited Prof. Gerlach of the Karl Marx University in Leipzig to work as an expert in the group "Disarmament".

One of the evenings during the conference was dedicated to solidarity with the peoples of Asia, Africa, Middle East and Latin America.

The delegation of the Russian Orthodox Church showed to the participants in the conference a film "60 Years Since the Restoration of the Patriarchal See".

On April 9, the participants in the conference paid a visit to Buchenwald to pay their tribute to the memory of those who died in this concentration camp. Ecumenical prayers for the dead were said in three spots during the visit, and the delegation of the Russian Orthodox Church conducted the Liturgy for the Soviet citizens who died in the camp.

The conference adopted a Communiqué, a Letter to the Second Special

Session of the UN General Assembly on Disarmament and a Letter to Young Christians and Churches in Europe.

The participants attended a reception given by Herman Kalp, German Deputy State Secretary for Church Affairs. They were received by Bishop Dr. Werner Krusche, Chairman of the Federation of Evangelical Churches in the GDR.

CONSULTATIVE MEETING IN BUDAPEST

From June 8 to 11, 1982, in Budapest, Hungary, there was a consultative meeting of representatives of the member-Churches of the World Council of Churches from the socialist countries of Europe and the WCC leadership in preparation for the 6th WCC Assembly.

Participating in the consultation were 59 delegates who represented different Christian Churches of Bulgaria, Hungary, GDR, Poland, Romania, the Soviet Union, CSSR and Yugoslavia. The Russian Orthodox Church was represented by a delegation of 9 headed by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

Participating in the meeting on behalf of the World Council of Churches were Dr. Konrad Raiser (FRG), Deputy General Secretary; Prof. Todor Sabev (Bulgaria), Deputy General Secretary, Dr. Ulrich Bekker (FRG), Moderator of the European Task Force, and Dr. Erich Weingartner (Canada), Executive Secretary of the Commission of the Churches on International Affairs. The meeting was opened by Bishop Dr. Tibor Bartha, President of the Ecumenical Council of Churches in Hungary, which sponsored the consultation. Reports on the main theme of the assembly "Jesus Christ—the Life of the World" were presented by Prof. Jozef Smolik (CSSR), Metropolitan Antonie of Transsylvania (Romania), Superintendent Joachim Jager (GDR) and Metropolitan Filaret of Kiev and Galich (USSR).

The speakers discussed questions of the witness of life in the Triune God in the light of the Gospel, of the deep-

ening of our Faith, of our work in ecumenical movement and work for peace regardless of the existing confessional divisions. Some concrete proposals were put forward concerning a broader participation of representatives of Churches from the socialist countries both in the leadership and the overall programme of actions of the World Council of Churches.

The WCC representatives outlined in detail a proposed programme of the 6th Assembly and the work conducted by the Preparatory Committee. Dr. Konrad Raiser noted in his speech the work of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" held in Moscow, and said that it set an example of reaching a full consensus among representatives of all religions of the world concerning their efforts for peace and for the prevention of nuclear war.

The reports were followed by a discussion on various ecumenical aspects of preparations for the WCC Assembly. The participants in the consultation prepared a communiqué and a memorandum for the WCC leadership and Programme Units to help them in their preparation for the assembly.

On May 9, the Ecumenical Council of Churches in Hungary gave a reception in honour of the participant Dr. Imre Miklos, the secretary of state and Chairman of the State Department for Church Affairs in the Hungarian People's Republic made a speech at the reception, stressing the importance of the Church contribution into the cause of peace and promoting mutual understanding among nations.

Speech by Metropolitan ALEKSIY of Tallinn and Estonia
at a Reception in Honour of the Delegation
of the Council of Evangelical Churches in Germany (FRG)
June 24, 1982

oved in the Lord brother, Bishop
ard Lohse,
nerable heads of the Evangelical
Churches and representatives of
Council of Evangelical Churches
e FRG,
teemed Vladimir Vasilievich Fit-
Vice-Chairman of the Council for
ious Affairs of the USSR Council
inisters,

ur Excellency the Ambassador
staff members of the FRG Embas-
Moscow,
eads of public organizations,
nerable archpastors, dear brothers
sisters,

have been asked by His Holiness
iarch Pimen of Moscow and All
sia to express cordial greetings on
lf of the Russian Orthodox Church
ur esteemed and dear guests—the
gation of the Council of Evangelic
churches in Germany headed by the
council chairman, Bishop Dr. Edward
se.

uring its stay in our country this
gation has had, I hope, the in-
sting and useful experience of ac-
tivating itself, through brotherly
munion with the hierarchs, clergy
flock, with representatives of the
ological schools and monastic clois-
of the Russian Orthodox Church,
h their life and activities.

am very pleased to note that at
end of the stay of the delegation
the Council of Evangelical Churches
the Soviet Union representatives of
Russian Orthodox Church and of
Evangelical Lutheran Land Chur-
s of Germany will sign a joint
munique in which we shall express
unanimous satisfaction with the
it.

As His Holiness Patriarch Pimen
ed recently, mutual relations be-
en the Russian Orthodox Church
d the Evangelical Lutheran Chur-
s in the FRG were initiated 30
rs ago when representatives of our
urches, motivated by Christian love
d guided by a desire for unity and

peace, had embarked on the road of
fraternal cooperation.

At the present time we can note with
deep satisfaction that relations bet-
ween our Churches, which rest on the
sacred principles of brotherhood and
love in Christ, continue to develop suc-
cessfully and are getting stronger.

One proof of this is the current
visit of the delegation of the Council
of Evangelical Churches during which
an exchange of opinions has been con-
tinued on many problems that are of
mutual interest for our Churches. There
have been meetings at the Moscow and
Leningrad Theological Academies at
which major theological problems have
been considered. During the stay of
your delegation we have also had an
opportunity to discuss problems related
to our future bilateral cooperation. The
two sides have paid considerable atten-
tion to the peacemaking ministry of
Churches in the present-day world,
stressing the important and urgent na-
ture of peacemaking actions and ex-
pressing their readiness to cooperate
in the noble cause of defending peace.

Considering the prospects of coope-
ration between the Russian Orthodox
Church and the Evangelical Lutheran
Churches in the FRG, one should note
the agreement to conduct in our coun-
try in 1984 the 10th Theological Con-
versations between representatives of
our Churches.

One can regard as an intermediate
stage leading to the next conversa-
tions the participation of a delegation
of the Russian Orthodox Church in the
celebrations to mark the 500th birthday
anniversary of Martin Luther.

In accordance with the kind invita-
tion of the Council of Evangelical
Churches, representatives of our
Church will arrive for these jubilee
celebrations in the autumn of 1983,
which shall, undoubtedly, help to
further consolidate our cooperation.

As a President of the Conference of
European Churches I would like to at-

test to the active involvement of the Evangelical Lutheran Churches from the European countries, including the Federal Republic of Germany, into the work of this inter-Church body. I deem it necessary to note with special satisfaction the fraternal cooperation within the European community of Churches between representatives of the Evangelical Churches in Germany and of the Russian Orthodox Church. This cooperation gives an even greater significance to our participation in the activities of the Conference of European Churches.

Beloved brothers and sisters in Christ,

As I note the usefulness of your current visit, permit me also to express my confidence that it will provide a successful continuation of the development of good mutual relations between our Churches. We regard these mutual relations as our Churches' contribution to the cause of strengthening mutual understanding and cooperation between our peoples, as a means of promoting the cause of a lasting peace in Europe

and throughout the world.

Dear friends, as I greet from all heart our dear guests today, I would like to wish God's help and further blessed success to our great and responsible common efforts which rest on trust and mutual understanding.

May the God of love and peace (2 Cor. 13.11) bless our fraternal operation which is conducted for the sake of triumph of love commanded God and unbreakable peace on Earth!

Permit me to raise this glass to the health of our dear brother in Christ Bishop Dr. Edward Lohse!

To the health of the beloved brothers and sisters—members of the delegation of the Council of Evangelical Churches in Germany!

To the further strengthening of cooperation between the Russian Orthodox Church and the Evangelical Lutheran Land Churches in the FRG!

To the development of cooperation and mutual understanding between the peoples of our countries!

To the health and well-being of those present!

Assembly of the Ecumenical Forum of Christian Women in Europe

From May 15 to 22, 1982, in Gwatt, Switzerland, there was the First (Inaugural) Assembly of the Ecumenical Forum of Christian Women in Europe. Taking part were 130 women—representatives of different Christian Churches from 25 countries of Europe. The first two days of the assembly were dedicated to the theme "Women in the Church". Three working groups were set up to deal with the questions: Women's View and Understanding of Theology; Women's Participation in Decision-Making in the Churches; and Ministries of Women in the Church.

The following two days were dedicated to urgent problems of the preservation of peace in Europe and in the world. This theme was broadly discussed in four working groups: Insecurity in Europe—Tensions and Dangers; Interdependence and Exploitation in Africa; The Arms Race, Disarmament, and Militarism; Education for Peace.

To enable the working groups deal with the questions more thoroughly, main reports were presented at the plenary sessions by Dr. Ninan Koshy (India), Director of the WCC Commission of the Churches on International Affairs, Dr. Cecilia Anderson (Belgium) and Ms. Bohumila Grádecová (CSSR).

The last three days were dedicated to the organizational matters. The statutes of the forum were adopted; the president, vice-president and members of the Coordination and Executive Committees were elected. Mrs. Nicette Fisher (Switzerland), president of the National Protestant Synod of Geneva, a representative of the Reformed Church, was elected president of the Ecumenical forum of Christian Women in Europe, and Mrs. Marianna Matz (FRG) was elected vice-president. The Coordination Committee is composed of 17 representatives of different Churches.

countries and organizations. Its members from the socialist countries include Ms. Annežka Ebertová (Czechoslovakia), Ms. Judit Pazstor (Hungary) and Ms. Nina S. Bobrova (USSR). Nina S. Bobrova was also elected to the Executive Committee of the Assembly.

The assembly adopted the following documents: reports of the working groups on two themes: "Women in the Church" and "Peace"; a letter to the Second Special Session of the UN General

Assembly on Disarmament; a letter to the World Council of Churches; a letter to the Conference of European Churches; a letter to Christian women in European countries; a letter to women's organizations in different countries; a telegram to the President of the USA protesting against the deployment

of missiles in Sicily and calling on the government to cancel its decisions on this matter; recommendations for the future activities of the forum and a press-release.

During the assembly there were regional meetings and biblical studies.

On the Ascension Day (according to the Western calendar) a special ecumenical service was conducted.

The assembly has demonstrated the necessity of holding joint meetings of Christian women from the Protestant, Orthodox and Catholic Churches to promote mutual understanding on many questions concerning Church and social life, as well as the necessity of concerted actions for justice and peace on Earth and of common prayers to the Lord for His help in the peacemaking activities.

Joint Communique of Representatives of Churches in the USSR and the USA

Meeting in Geneva, July 28-30, 1982

We give thanks once again to God for the privilege of gathering as brothers and sisters who confess a common faith in our One Lord and Saviour Jesus Christ. It is now 27 years since we first met officially. During these years we have gained in mutual understanding in many fields of our Christian witness and service. It has been our purpose during these days to widen our knowledge of one another and of the ways our Churches witness in different societies.

While our meeting this time has been brief, it has been rich. We have shared theological thinking on the roles of the Churches in our societies, and discussed how we each relate in our different social contexts to our states. We have seen how, in our two societies, in each of which there is a separation of Church and state and which are secular in nature, the role of religion has been important in shaping the traditions and daily lives of our nations. The international climate at the time of our meeting was a matter of deep concern to the participants. We regret that "cold war" attitudes have become more pronounced. We regret that our common hopes for successful negotiations between our two governments for

the cessation of the arms race and the beginnings of true disarmament have not yet been realized. Three years ago we jointly called for the approval and ratification of SALT-2. We regret that this has not yet happened, even though both governments have pledged to abide by the provisions to SALT-2. We continue to call for its ratification. The Second Special Session of the United Nations General Assembly on Disarmament has not met the expectations of peoples in different parts of the world.

In such a time, there is much which tends to divide the governments and the peoples of our two countries. But we have renewed our pledge to remain together in this time when the fellowship of Churches in the ecumenical movement takes a special importance.

We are painfully aware of the growing nuclear might of each of our countries, and the obligations this fact places on us. We profess our need for God's help in our interdependence with one another and with Churches and peoples all over the world. Having just come from the meeting of the Central Committee of the World Council of Churches which has been devoted to the preparations of the WCC 6th As-

sembly, we give thanks once again for all that we receive in this worldwide Christian fellowship. We dedicate ourselves again to this ecumenical movement, which continues to help us see that those things which divide us can in no way separate us from the love of Jesus Christ in Whom we remain one.

Our discussion has deepened our conviction that we live in the most perilous period of human history. That fact, and this opportunity we have had to deepen our common faith in our Lord Jesus Christ have led us to discuss several concrete areas in which we intend to continue to work together. The final documents of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" have provided us with useful suggestions and strengthened the basis for our work together. We are encouraged to see the people of our

Metropolitan FILARET of Minsk and Byelorussia,
Russian Orthodox Church

two countries becoming ever more vigorous in their demands to rid the world of nuclear weapons. We hope to serve our societies by developing further mutual understanding and thus seeking to contribute to the normalization of relations between our two countries for the benefit not only of our peoples but of all peoples of the world. To this end we intend to strengthen our own ties and provide more frequent opportunities for our citizens to share directly with one another their concerns. We will strive harder to create a climate which would allow the various disarmament negotiations, bilateral and multilateral, currently taking place between our governments to reach prompt and successful conclusions.

May God see it fit to use our profession of unity in Christ as a sign of hope to our peoples, and to guide us in the service of all who long for justice and peace.

Claire RANDALL National Secretary
of the Churches of Christ in the USA

THE USSR AND THE USA CHURCH DELEGATIONS AT THE MEETING

From the All-Union Council of the Evangelical Christians-Baptists:

A. M. BYCHKOV, General Secretary of the AUCECB.

M. Ya. ZHIDKOV, Vice-Chairman of the AUCECB.

V. G. KULIKOV, Editor-in-Chief of the AUCECB journal "Bratski Vestnik".

From the Evangelical Lutheran Church of Latvia:
Archbishop Dr. Janis MATULIS.

From the Russian Orthodox Church:

Metropolitan FILARET of Minsk and Byelorussia,
Head of the Department of External Church Relations.

Metropolitan YUVENALIY of Krutitsy and Kolomna.

Archbishop KIRILL of Vyborg, Rector of the Leningrad Theological Academy and Seminary.

Protopresbyter Vitaliy BOROVOI, Representative of the Russian Orthodox Church at the World Council of Churches in Geneva.

N. S. BOBROVA, staff member of the Department of External Church Relations.

Dr. A. S. BUEVSKY, Executive Secretary of the DECR.

Dr. Arie BROUWER, General Secretary of the Reformed Church in the USA.

The Rev. Robert CAMPBELL, General Secretary of the American Baptist Churches in the USA (was present at the opening luncheon).

Prof. Dr. Paul CROW, Christian Church (Disciples of Christ).

Bishop Dr. James CRUMLEY, President of the Lutheran Church in America.

The Rev. Dwain EPPS, National Council of the Churches of Christ in the USA.

Dr. John GRONFELDT, President of the Mennonite Church.

Dr. James HAMILTON, National Council of the Churches of Christ in the USA.

Dr. Oscar McCLOUD, United Presbyterian Church in the USA.

Bishop James MATHEWS, United Methodist Church (was present at the opening luncheon).

Archpriest Dr. John MEYENDORFF, Professor at the St. Vladimir Seminary, Orthodox Church of America.

Dr. Avery POST, President of the United Church of Christ.

Dr. Claire RANDALL, General Secretary of the National Council of the Churches of Christ in the USA.

Dr. William P. THOMPSON, General Secretary of the United Presbyterian Church in the USA.

Dr. Cynthia WEDEL, President of the World Council of Churches, Episcopal Church.



THEOLOGY

The Aesthetic Views of Father Pavel Florensky

esthetics is the philosophy of Beauty. For Father Pavel Florensky, Beauty is ontological, filled with existence.

It is one of the manifestations of God's presence in the world. acquired this understanding of

ty from the depths of conciliar ex-

ience of the Church.

The aesthetic colour of the world view

ther Pavel Florensky can only be

understood correctly if we explain the

al theological significance he at-

ted to this term, while rejecting

thing subjective and personal.

comprehension of Beauty, contem-

on of it is attained on the road of

s deification. "It is through the

that he (man—Ed.) receives the

Spirit, and then in the Comforter,

implates the unutterable beauty of

Divine essence, rejoicing in an in-

scribable trepidation, seeing inside

own heart "the Light of Reason",

the Light of Mount Tabor" and him-

becoming "spiritual and beautiful"

p. 95, 96]. And it is true, indeed,

Divine Beauty contemplated in

manner becomes the source of beau-

the world of creation.

rawing our attention to the Tropo-

to St. Sergiy of Radonezh, which

"... the Most Holy Spirit rejoiced

thee, illuminating thee with the ra-

nce of His presence", Father Pavel

ensky stressed that here "the Holy

it is directly called the Source and

ce of the radiant beauty of the

Light [I, p. 96]. Thus the greatest pneu-

logical mystery, the mystery of

the Holy Spirit is revealed.

the words of St. Antony the Great,

Holy Spirit constantly breaths with

most pleasant fragrance, most sweet

ineffable for man's tongue" [2.

0]. This experience of the objecti-

vely pneumatological nature of Beauty can only be achieved on the road of the exploit of faith, on the road of attaining the Holy Spirit. Because "who knows this pleasantness of the Spirit and His sweetness, except those who were deemed worthy for Him to indwell in them? The Holy Spirit indwells in the souls of those who repent in no other manner, except after many labours" [2, p. 50].

Thus the road to the contemplation of Beauty is a road of concrete Church action, which gives the aesthetics of Father Pavel Florensky its exclusively pastoral nature so that he can be said to be the founder of a new theological discipline—pastoral aesthetics. He speaks of Beauty first and foremost as a pastor, a wise teacher of the prayer of the heart, a teacher of receiving the Holy Spirit. By disclosing the meaning of religious truths, he demonstrates that their comprehension is unthinkable without entering upon a practical way of spiritual life. "The Holy Spirit, Who crowns the love of the Son and of the Father is the subject and the vehicle of contemplating the beautiful" [I, p. 99], but the real meaning of this precept cannot be grasped without repentance, fasting and prayer. Acts of asceticism contain within them all the elements of disclosing and asserting the Beautiful, above all in the soul of the ascetic himself, because asceticism, as defined by Orthodox ascetics, is "the art of arts" and "the artistry of artistries". Therefore St. John Climacus used to describe monks as "artists of the spirit" [3, p. 49]. "It is for this reason", reminds us Father Pavel Florensky, "that the Holy Fathers described asceticism as practice aimed at contemplating through the Holy Spirit the Ineffable Light not as a science, and not even as ethical pursuits, but as an art—an artistry" [1, p. 99].

Grasping the significance of the aforesaid definition, a person begins to perceive the meaning of the word *phil-*

kalia—the Orthodox science about the paths of spiritual developments of the individual. “The theoretical meaning of the word *philosophia* is the love of wisdom; and the theoretical, contemplative knowledge supplied by asceticism is *philokalia*, the love of beauty” [1, p. 99].

The love of Divine Beauty makes a man an artist in the field of reasonable service. Being extremely sensitive to the objective meaning of words, Father Pavel Florensky explained that this is in no way a metaphorical definition. Calling asceticism an art and “the art of arts”—is not a metaphor, because if every art is a transformation of this or that substance, imparting to it a new image, a higher order, then what is the purpose of spiritual acts, except to transform the whole human nature? [1, p. 665]. Here we touch upon one of the central ideas of Father Pavel Florensky’s aesthetics which has demonstrated its tenability both in a purely theoretical aspect and also in a concrete analysis of works of art. Art should not provide a passive reflection of the external world, but transform it creatively, save it through the revelation of the Divine Beauty—“impart into it a new image—of the higher order”.

Orthodox asceticism provides the most vivid expression of soteriology of Beauty and art. “The connoisseurs of this beauty were the spiritual startsy, the masters of ‘the art of arts’... These spiritual startsy were ‘well skilled’ in passing judgement on the authenticity of spiritual life. One can sense the Orthodox taste, recognize the Orthodox appearance, but they totally defy any arithmetic stock-taking; Orthodoxy can be demonstrated, but it cannot be proved” [1, p. 8].

While denying any calculated, cold and abstract criteria for defining Orthodox ecclesiasticity, while rejecting both the legalistic and aesthetic approaches, Father Pavel Florensky experienced concretely and in all its fullness ecclesiasticity as “a new life, a life in the Spirit”, and regarded Beauty contemplated in the Holy Spirit as its only true and fitting criterion.

Following this line of reasoning, we re-discover the profound dogmatic meaning of the rulings of the 7th Ecumenical Council concerning the nature

of ecclesiastical art. Having asserted the dogma of veneration of icons as of the foundations of the Orthodox Faith, the council reaffirmed once again that the true makers of ecclesiastical art are the Holy Fathers as the bearers of spiritual experience, the contemplators of the ineffable beauty of the Most Holy Trinity.

“And it is clearly stated in the act of the council”, Father Pavel Florensky stressed, “that icons are not conceived or invented by the painter himself, but on the strength of the inviolable Tradition (*thesmothesia kai Pseudosis*) of the Universal Church, that is not the business of the painter, but of the Holy Fathers to invent and to prescribe; it is to these latter ones that the inalienable right to composition (*ek taxis*) belongs, and what concerns the painter is only the execution, the technique (*techne*)” [4, p. 105]. At the height of spiritual life we see combined in the creative activity of one single person both the contemplation of the Divine Prototypes and the technical skill of embodying the Revelation into the visible forms of the art of the icon. Beginning from the Apostle and Evangelist St. Luke, the Church keeps her own list of holy icon-painters. The Russia land is also rich in such masters. “The Church consciousness... does not even deem it necessary to single out icon-painters from the host of the Holy Fathers in general, but only contrasts them to icon-painters of the inferior kind, the copyists, most of whom are mere artisans” [4, p. 105].

The Church asserts that the icons should be created on the basis of objective spiritual criteria, because the image which is meant to elevate souls unto God, must not be born of the painter’s imagination. Church art is canonical in its innermost essence, just as the whole order of conciliar Church law. The greatness of the mediaeval art is a vivid proof of the creative force contained in the strict conformity to the canons produced by the conciliar mind of the Church.

Father Pavel Florensky attested with all his creative work to the holy power of the canon. “Elevating to the height already attained by mankind, the canonical form liberates the creative energy

the artist for new achievements, new arts of creativity... An artist who gines through his ignorance that out the canonical form he would uce great things, is like a pedes- who thinks that the hard ground ructs his progress and that hanging he air he would have gone much her than walking on the ground... nwhile, a true artist wants not e thing of his own at any price, but gs that are beautiful, objectively iful, that is he wants an artistically-plemented Truth of things, and he ot concerned in the least with the y and self-seeking question of whe- he is the first or the one hundredth owo to speak of the Truth" [4, 105, 106].

nd just like the truth about the ca- cal nature of art, Father Pavel Flo- sky disclosed in the language of pre- day religious consciousness the about its reminiscential signi- ce. And here too he fully rests on definition of the 7th Ecumenical ncil. For those who are inclined to understand this reminiscential qua- as psychological subjectivism, her Pavel Florensky points to the meaning of the conciliar decision s majestic ontological significance. result of the prolonged struggle for veneration of icons during the 6th 7th centuries, a struggle sealed i martyrs' blood, consists in the con- tinuous understanding of reality of path from the image to the Pro- pe. "What we are dealing with is some subjectively reminiscential ity of art, but with Plato's 'recol- ion' (*anamnesis*) as a manifestation he idea itself in a tangible form: art is out from the subjective isolation, eks the confines of the conditional d and, starting from images andough images, elevates to the proto- es... The artist does not invent an ge from his head, but only takes off covers from an image which already ts" [5, p. 80]. Having upheld the cinciple of the veneration of icons in ontological and concretely metaphysical essence, "the universal reason of kind defined the nature of the art painting as being unconditionally uable" [5, p. 80].

The Church had defended for all time

to come the foundations of art as such, had asserted the universal significance of art not as a method of duplicating nature, but as a powerful instrument of its creative transformation. "The goal of art is to overcome the physically visible, naturalistic crust of the accidental and to reveal the stable and unalterable reality which has universal value and universal significance" [6, p. 26].

Elevating the human mind to the height of spiritual contemplation of the dogmata of the Church, the aesthetics of Father Pavel Florensky is capable, at the same time, of disclosing in a most concrete way the practical meaning of embodying these ideas in Orthodox art. One can say that Father Pavel Florensky is unrivalled in his ability to demonstrate the metaphysical meaning not only of icon-painting, of the symbolism of colour and line, but of the technique of art itself, to reveal the hidden meaning of the artistic language of the icon.

His special method of analysis shows that such things as "the consistency of paint, the method of its application on a particular surface and the texture of the actual surface he chooses, as well as the chemical or physical nature of the binding agents, solvents and varnishes as well as other 'material causes' offer a direct expression of the metaphysics, of the basic attitude to life and of the artist's way of expressing his creative drive which he tries to convey in his work" [4, p. 115]. The Church requires, for example, that the icon be painted on a wooden panel which at- tests by its firmness of the objectively spiritual and everlasting world. As dif- ferent from canvas with its "resilient and yielding" surface, which came into use at the time of the Renaissance, a wooden board is "the symbol of ontolog- ical stability". "The hard, unyielding surface of a wall or board is too rigid, too demanding, too ontological for the creative intelligence expressed through the fingers of Renaissance man... A hard surface would have stood facing him as a reminder of those unyielding realities which he is striving to erase from memory" [4, p. 118].

Examining in this manner all stages of the most complicated process of pain- ting an Orthodox icon, Father Pavel

Florensky shows all these stages as being penetrated with a concrete spiritual meaning. "Icon-painting is a clearly defined type of art in which everything fits together: the material, the surface, the line, the subject, the purpose of the whole and the conditions of viewing it; this interconnection of all aspects of the icon corresponds to the organic wholeness of Church culture" [4, p. 139].

Father Pavel Florensky demonstrated a truly great insight in unfolding the concrete methods of implementation of the organic Church culture. It would take many generations of scholars to make a full assessment of his achievements in this particular respect. He laid the foundation of comprehensive aesthetics that can unite the theory and practice of art, he erected it on the objectively spiritual foundation of the Church doctrine, mapped out the way that makes it possible not only to assess all greatness of achievements of the past,

but points to the potentialities of the future. Father Pavel Florensky can least of all be regarded as a stylist-imitator gripped with nostalgia for the beauty of the Middle Ages. "With respect to the spiritual world," he stressed, "the Church, which is ever living and creative, does not seek to protect old forms as such and does not contrast them with new ones as such. The Church understanding of art was, and is, and will be one—realism. That means that the Church, this ground and pillar of Truth, requires only one thing—the truth. The Church does not ask whether the truth is in the old or new forms, but she always demands proof of whether something is really true, and if this proof is supplied, she gives her blessing and adds this to her treasure-house of truth if not—thing is rejected" [4, p. 106].

Thus the aesthetics of Father Pavel Florensky offers us a source of spiritual strength, helping us to attain the supreme goal of human existence—the goal of deification.

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V. IVANOV, Docent of the MTA

can revel in the streams of bliss emanating from Thine House.

This tongue, inflamed with inner torments, has been chilled and the thirst of truth draining our soul has been quenched. No matter how high our calling may be, we shall reach it now, assisted by the grace of God. Now everything is ours—the present and the future; we triumph in life and have no fear of death. Jesus Christ, the Son of God, died for us, and we, having been baptized into His death, have become the heirs to everything that He possessed. And the inheritance of the Son of God is the whole world, the whole eternity of blessings, and, what is more, it is the communion with the Divine nature.

Christians! If we must always bear within ourselves the living memory of

(Concluded. For the beginning see p. 33)

what we used to be before, or better say—what we would have been without Christ, "having no hope and being godless in the world," and what we have become, "being close to God through the Blood of Jesus", then we have all the more reason to sanctify with such memories the days which remind us in a most natural way of that joyful and blessed change in our fate. *Brethren give diligence to make your calling an election sure*. It befits us now to use these days of our calling and election in order to assert us in what we are and in what we are called to be. Christian! The time of your birth and your Baptism is the time of your calling and election. Amen.

LITURGICAL PRACTICE

THE DIVINE LITURGY

THE LITURGY OF THE PRESANCTIFIED GIFTS

The Ektene of the Faithful

The Liturgy of the Presanctified gifts, just like the Liturgies of St. Basil the Great and St. John Chrysostom, contains two ektenes of the faithful.

The number and content of petitions in the ektenes of the faithful is the same in all cases. The only difference is in secret prayers read by the priest in the ektenes and in the ephphatha that follows the second ekktene.

The first ekktene opens with the words: "Let us who are in faith again, yet in peace pray unto the Lord."

During this ekktene the priest says briefly the First Prayer of the Faithful: "O God, great and worthy to be praised, Who through the life-giving breath of Thy Christ hast translated us from corruption to incorruption: deliver us all our senses from death-dealing carnal desires, setting over them as a good ruler the understanding that is in us. Let our eye have no part in any evil; let our hearing be inaccessible to idle words; and let our tongue be freed from unseemly speech. Purify our lips which praise Thee, O Lord. Make our hands to abstain from evil deeds, and to work only such things as are acceptable unto Thee, establish all our members and our minds by Thy grace".

The ekktene ends with the priest's ephphatha: "For unto Thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages."

In saying this prayer the priest prays both about himself and also about all the faithful.

On behalf of all the faithful he cautions, lest we offend the Lord Whose Body and Blood are to be borne from the prothesis to the altar, beseeches Him that He Himself would sanctify and establish all our feelings with His Divine grace¹.

The second ekktene is followed by the Second Prayer of the Faithful: "O Master, Holy and Exceeding Good, we beseech Thee, Who art rich in mercy, that Thou wilt show compassion on us sinners, and render us worthy to receive Thine Only-Begotten Son and our God, the King of Glory. For behold, His Most Pure Body and His Life-Giving Blood, entering at this present hour, are about to be spread forth upon this mystical Altar, invisibly escorted by a great multitude of the Heavenly Host. Enable us to partake of them in blamelessness; that, the eyes of our understanding being enlightened thereby, we may become children of the light and of the day."

The deacon intones: "Wisdom!", which is followed by the ephphthesis of the priest: "Through the gift of Thy Christ, with whom Thou art blessed, together with Thy Most Holy, and Good, and Life-Giving Spirit, now, and ever, and unto ages of ages." Choir: "Amen." By this prayer and the ephphthesis the priest beseeches the Heavenly Father to be merciful unto us, the sinners, "confessing that at this hour His Only-Begotten

NOTES

Son and our God, the King of Glory, is about to enter with His Most Pure Body and Life-Giving Blood, that this greatest Shrine is surrounded, invisibly for us and in a manner befitting unto God, by the Heavenly Host... He beseeches the Heavenly Father to make us worthy to accept His Only-Begotten Son not for the sake of our good acts or merits, but solely through the gift of Christ—for the sake of His suffering on the Cross and death for us”².

The ephonesis of the priest completes the secret prayer³.

When the priest officiates without a deacon, he, just like during the complete Liturgy, says only the first and the last petition of the second ektene. But it would not be a mistake, if he says the ektene in full⁴.

¹ Father V. Vladislavlev. *Obyasnenie liturgii Prezhdeosvyashchennykh Darov* (Explanation of the Liturgy of the Presanctified Gifts). T. 1864, p. 173.

² Ibid., pp. 175-176.

³ The logical connection between the ephonesis and the prayer would have been especially clear to the worshippers if the priest would have said the prayer not secretly, but aloud. This is what must have been in the Early Church, for the First Council of the Local Council of Laodicea says: “There must be said three prayers of the faithful: that is the first, must be said secretly, and the second and third should be proclaimed outside” (*Rules of the Holy Local Councils with Commentaries. Rules of the First Six Local Councils*. Moscow, 1912, p. 178).

⁴ “*Tserkovnye Vedomosti*” (Church Gazette) 1897, No. 4, p. 109.

Archpriest VLADIMIR RUMYANTSEV